

THE CONGREGATIONALIST

Volume LXXVIII

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Number 14

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THE PEACE OF CHRIST.

BY EDWARD N. POMEROY.



"Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you."

THE storm of hatred did not cease
Wherein Thy earthly life was spent,
But this did not destroy Thy peace,
Did not disturb Thy heart's content.

Above the clouds of passions' war,
Beyond the malice and the spite,
Thy peace was like a tranquil star
With tremulous compassion bright.

The traitor's kiss, the rulers' frown
Affected not Thy self-control,
And Calvary could only crown
Thy sure serenity of soul.

Such peace before was never here,
Its kind the world had never known.
It is the genial atmosphere
They breathe around Thy Father's throne.

And yet, dear Lord, this gift divine,
That came with Thee to mortals then,
And bears no lesser name than Thine,
Thou gavest to abide with men.

It is a seamless robe to wear,
It is a message to make plain,
It is a heritage to share,
Till all mankind its grace obtain.



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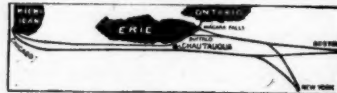
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THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 6 April 1893

Number 14

IT is coming to be the rule rather than the exception to observe Holy Week. The thought of the regular midweek meeting at least is turned toward the cross, and, as our news columns indicate, there were not a few churches which last week held meetings every evening commemorative of the corresponding days in the Saviour's life. The celebration of the communion on the evening of Thursday is also becoming more general. This drift of Christian sentiment toward this use of a week which has heretofore been considered the peculiar property of ritualistic churches is so spontaneous and strong that to deprecate it would be almost like doing despite to the Spirit of God. So uniform, too, are the testimonies which have reached us concerning the effect of such observances that their practical utility would appear to be already assured. We believe that at this season hearts are peculiarly susceptible and impressionable. And we are glad that so many churches are quick to see and seize the opportunity to deepen Christian thought and feeling, and to bring the gospel in a new way to the attention of the community.

It is common for pastors of weaker and down-town churches to speak in rather sharp criticism of Christian families who pass by the doors of these churches to attend wealthier congregations at a distance. It is agreed that the tendency of Christians, when they grow rich, to move into the more fashionable neighborhoods and to abandon the churches which most need their help is a cause of spiritual declension. It is worth while, therefore, to note the examples of ministers themselves when they cease to be pastors and become parishioners. When they seek out the more needy churches with which to cast in their lot they bring new strength and courage to both pastor and people. The example of ministers planting themselves in communities where they can do the most good, even at some sacrifice to themselves, is inspiring. Do they generally do this? It is not well for any denomination to have too many Saints' Rests in the neighborhood of great centers of population. That means too much false peace for sinners.

In the *Methodist Review* for March Bishop John H. Vincent has outlined a plan of study for ministers which is worthy of the attention of those in other denominations as well as Methodists. It is characteristic of the large brain and foresight which originated the Chautauqua Literary and Scientific Circle, whose course of reading more than 100,000 readers have pursued. There were last year 3,545 students in a four years' course of theological training connected with Methodist conferences, with 1,700 examiners. These were outside the theological seminaries, "preachers on trial." Bishop Vincent proposes to organize these students into the Itinerants Club, and to

bring those connected with a conference together as frequently and for as long a time as possible each year, under the direction of competent lecturers and teachers, to teach them how to form habits of thinking, to discuss together the things which the minister most needs to know, to acquaint them with men as well as with books, and to form a kind of academic fellowship. Nearly two-thirds of those who now annually come into the Congregational ministry are without any training in our own theological seminaries, and the majority probably have had no thorough training in any seminary. Some attempts have recently been made, notably at Yankton, S. D., to follow out in a measure suggestions similar to those which Bishop Vincent has made. His plan is well worth consideration, especially in those parts of our country where many of our churches are manned by untrained ministers. There are in it large possibilities.

UNITARIANISM VS. ORTHODOXY.

The Unitarian Club of Boston at its March meeting discussed the opportunities of that denomination. Rev. M. J. Savage made a fervent address calling on his brethren to institute a great revival. We have read it carefully, but have failed to find in it a single sentence appealing to the audience to turn sinners from the error of their ways—that is, sinners who make no profession of religion—nor any summons to rescue men and women from vice, degradation and oppression. Mr. Savage expressed little hope that the Unitarian Church could ever do much for the common people, because the taste for simplicity which, he says, is characteristic of Unitarianism, is the outcome of the latest and highest culture. The great mission of Unitarianism he declares to be "to become the religious leaders of the intellectual leaders of the world," "because Unitarians are the only religious body on earth which is capable of assuming and carrying out that mission."

They have not really entered on this world-wide work as yet, for Mr. Savage, who has had extended acquaintance among Unitarians, affirms that he has never in his life seen a man "who had sacrificed to the extent of smoking a less high-priced cigar, either for the sake of God or humanity." But the opportunity is so glorious and the need so great that both together kindled a very fervid appeal to Unitarians to have a revival of religion. And what is this revival, so sought and longed for, to accomplish? The regeneration of souls? No, but to show how foolish a superstition the idea of the new spiritual birth is. The great revival to be kindled is to have for its motive and aim the complete destruction of evangelical faith. Mr. Savage is confident that he has done this great work in a single lecture. He declares, "I did not leave enough in the way of foundation to the old faith to see

with a microscope." But the trouble is that it won't stay destroyed. It keeps coming back again, and Mr. Savage tells a pathetic incident of an old man who came a long journey to see him and get help. He said he had been trained in the old faith, and though he had worked against it and supposed he had conquered it he felt that he had failed, "and now," he said, "I am getting old and the old thoughts are coming back to me. And I am afraid of God and I am afraid to die and I do not know what to do." Mr. Savage was too eager to persuade his hearers to demolish utterly the old faith to stop to tell them what consolation he had offered to this old man in place of that confidence in the Redeemer from sin which has been so firm a support to many a man descending into the dark valley. But he spoke eloquently of belonging to a denomination which does not offer to men "any tiniest creedlet," and where a man "can be frankly and consistently liberal without running in the face of a creed or having anything to apologize for."

There are those, we believe, who think that the gulf between Unitarianism and evangelical Christianity might be bridged, and that good would result from a reunion. Such persons should ponder declarations like this address we have been considering. The fact is, these different denominations follow entirely different masters, and it is not possible to serve both. The Master whom Unitarians follow, so far as He is their Master, is described in the Unitarian Catechism, which is taught to children and which Mr. Savage himself prepared. It teaches that Jesus was born in Nazareth, that Joseph was His father, that His ministry was only a little more than one year, that His wonderful powers consisted especially "in the soothing and cure of those afflicted with nervous diseases," which powers many others have had, that He was crucified and that "there is no reason to suppose His body lived again."

The Master whom we follow was born in Bethlehem. His father was the Most High God, and He was the only begotten Son. He had power, and exercised it, to forgive sins and to raise others and Himself from the dead. He was crucified, rose from the dead the third day, ascended into heaven and sitteth on the right hand of God, where He ever liveth to make intercession for us. The difference between these two masters will make an immense difference in the characters, motives, fears and hopes of those who follow them. The two parties may respect one another's convictions and may and do co-operate in efforts to relieve distress and purify social and political life, but in religion, in the deepest experiences of their lives, they cannot be united. To the Unitarian our idea of Jesus Christ borders on blasphemy. To us our Lord's words, insisting that "all men should honor the Son even as they honor the Father," condemn Unitarians.

This essential difference of faith is well illustrated in a recent sermon on Phillips Brooks delivered by Rev. Joseph May, a prominent Unitarian minister of Philadelphia. He is entitled to speak for his denomination and he knew Bishop Brooks, who has sometimes been claimed by Unitarians as at heart in agreement with them. Mr. May says:

Phillips Brooks never let go the peculiar and, as I have called it, limited mode of religious faith which characterizes the so-called "evangelical" Christian. . . . He was not merely a supernaturalist of the Channing type. He was a full, earnest, devout believer in the supreme divinity of Jesus. He never hesitated—what to me is temerity almost profane—to call Jesus, as the Christ, by the awful name of deity. All his thought was deeply grounded in this interpretation. Christ to him was God in the flesh; not merely as God is spiritually in us all, but peculiarly, particularly, as a unique incarnation of the divine being in the one Man, Jesus. Christ, the God-man, was the essential link between men and God. He was the indispensable bridge over which men must pass to God. . . . In his own faith, to his own soul, this conception of the supreme, unique divinity of Christ was cardinal, essential and a living truth, by which Brooks lived. It would be cruelty to him to question this now.

Nothing is gained, either to the cause of Christian faith or Christian unity, by obscuring these essential differences of belief. We gladly recognize the fact that some Unitarians, such as the late Dr. Peabody, occupy a position much nearer to the old faith than that held by Mr. Savage. Yet the chief religious mission of Unitarianism as such has been and is to destroy evangelical faith. Most of its gains have been from evangelical bodies. While its members may widely differ from each other they belong to the denomination whose declared mission Mr. Savage has eloquently set forth. Unitarianism is the negation of the gospel of Christ.

THE RELATIONS OF PASTOR AND PEOPLE.

Our broadside of March 9 on Pastorless Churches and Churchless Pastors has received a wide and thoughtful attention, if we may judge by the comments upon it in various quarters and the communications sent to this office. Most of them we have been unable to make space for, but several suggestions which they elaborate may be mentioned in passing. One writer thinks that the blame for the restlessness prevalent at present among both the churches and the ministers is chargeable to the latter, because so many of them hold lightly their ordination vows and fail to magnify the sacredness of their calling. Another diagnosis of the situation charges home upon the laity the responsibility and deprecates the growth of the critical and exacting spirit on the part of those who sit in the pews. Still another urges as a remedy the dignifying of the office of the evangelist and argues that, if men who have peculiar gifts in this direction were called in by pastors when the relations between them and their people begin to be strained, the consequent spiritual refreshing would avert the sundering of ties.

These opinions are worth considering along with the communications which we print this week, one from the standpoint of the minister's wife and another from that of a bright New York lawyer. They are certainly entitled to a hearing as representatives of classes whose views on this subject

have not been exploited during the progress of this discussion.

It must be manifest that any single statement of the problem or any single suggestion of a solution will be adequate only to the extent that the observer has grasped and digested all the features in the picture and all the factors in the problem. It is hardly possible for one mind to do this. Therefore the impression made by many of the articles is depressing, and one rises from a reading of them questioning whether it is kind to our ambitious, talented young men to urge upon them the claims of the ministry. Will not the criticism and opposition which they are likely to encounter chill their enthusiasm and in time render largely ineffective their best efforts? Will not they be liable to find themselves, while still in full control of their powers, considered to have passed the dead line?

If any such queries have arisen in the minds of our younger readers especially we would simply say: There is another side to the picture. The ministry is still the noblest calling to which a man can devote his life. There are multitudes of churches throughout the land in which pastor and people are happily yoked. Even in earlier and simpler times friction arose over and over again. Search through the parish records covering a century or longer in many a New England town and traces will be found of trouble and irritation between shepherd and flock. Moreover, the modern lawyer, teacher, business man, in fact any one who works in close relations with other human beings, is obliged to adjust himself to his environment.

It would be unfortunate indeed if the present discussion had the effect of deterring young men of the right stamp from entering the ministry. The problem before us is dependent for its solution on the quality of our ministers and on the strength of the spiritual life in our churches. Given more absolute consecration and self-abnegation on the part of ministers and an intenser passion for saving men on the part of churches and they will learn to live and labor together lovingly and to the glory of God.

APPRECIATION OF PUBLIC SERVICE.

Along with all that is unpleasant to contemplate in our national life we occasionally get refreshing glimpses of disinterested and whole-souled devotion to the public weal. The stream of politics runs very muddy in some places, to be sure, but follow it through its entire course and you will find stretches of clear and wholesome water. A career, for instance, like that of Henry L. Dawes of Massachusetts, covering thirty-seven crucial years in our history, is at once a monumental proof of the actuality of noble, unselfish action in the halls of Congress and an inspiration to all young men who are ambitious to attain distinction in political life but who still wish to keep their hands clean and their hearts pure.

Hardly less gratifying is it to note the signal recognition which Mr. Dawes's long and arduous labors have won. His exit from Washington has been accompanied by demonstrations of respect and affection which he will doubtless treasure as the richest yields of his political life. In these tributes papers and men who differ alto-

gether from him in party affiliation have joined as heartily as those of his own way of thinking. The dinner which his fellow-senators on both sides the House gave him at the Arlington was as imposing and significant an expression of appreciation as has ever been accorded a senator of the United States. Testifying to the same esteem was the banquet in this city last week at which a large sum of money was given him, representing the generosity of fifty or more citizens of the State. Such testimonials as these are the more weighty because they come from men many of whom for many years have been associated closely with him in the work of his life.

Mr. Dawes has endeared himself no less to the heart of the common people, and if all of those who have rejoiced that the old commonwealth for so long a period has been represented at Washington by a man of such unblemished character joined to real statesmanship should make their feeling known it would be liable to inflate his pride, were it not for that saving quality in his make-up—his conspicuous modesty.

We have had of late another instance of the appreciation which worthy service in high places, involving a sacrifice of the desire to make money, receives in the noble way in which the friends of Governor McKinley rallied about him when he was suffering financial disaster and forced upon him a gift which will make his misfortunes more endurable. Republics, the old saying to the contrary, are not ungrateful. The American Republic at least holds in increasing honor the men who in city, State or nation give themselves with the ardor generated by an unselfish Christian purpose to the service of their fellowmen.

UNEASY FRANCE.

The French nature is restless and excitable, and this has been rendered very evident in relation to their government. Probably nowhere else is there an equally good opportunity for the political adventurer, such as Napoleon III. or General Boulanger, after he has once contrived to secure something of a following. Yet the tendency of the nation is increasingly toward stability, and the present condition of affairs makes this fact quite plain. It is not very long since such a scandal as that associated with the Panama Canal would not only have overthrown cabinets but also have altered the very form of the French Government. But the uproar over this has only served to demonstrate the truth that republican institutions apparently are established in France too firmly to be uprooted by anything which does not affect their very foundations.

Moreover, the Monarchists and Imperialists have been losing ground steadily as the strength of the republic has become evident, and faster than ever of late because of the undoubted complicity of their leaders with the aims and efforts of the Boulangists. Since the Pope, too, has openly exerted his influence in support of the republic their cause is more hopeless than ever. Should the present form of the French Government now fall, its collapse will have been due rather to its own follies and sins than to the attacks of its enemies or to any inherent desire for a change on the part of the nation.

We believe that it will continue. Much depends, of course, upon the character and

ability of the men who stand at its head. Frequent changes among them have proved inevitable of late and more may come, and they undeniably are to be regretted so far as their unsettling influence goes. But the result will be, we hope and expect, a sifting out of weak and untrustworthy men and the supremacy of those who have other and better qualifications for official position than their mere personal ambitions. France is indeed in a state of ferment but ferment is not necessarily a sign of decay.

(Prayer Meeting Editorial.)

SPIRITUAL EBBS AND FLOWS.

It is only the lack of sufficient reflection which leads one to suppose that the career of any religious person, even the most consistent, is an uninterrupted progress forward and upward. Ebbs and flows of the tide of devotion are to be expected, and, whether we expect them or not, we shall experience them. This has been the unvarying testimony of human history. It is wise, therefore, to take the fact into account and not to be disheartened by failure to advance without check or difficulty.

To take this view of the case is not to be untrue to our obligations to God. When we have admitted that we are bidden to grow steadily in grace, and when we honestly have tried to do so, no disloyalty is involved in recognizing the fact that we have not wholly succeeded. There would have been had we consciously relaxed our efforts and contented ourselves with any inferior aim. Moreover, even if we have been disloyal in that we have been negligent and indolent, if we have not sinned with cool calculation, allowing ourselves to do evil because we purposed to repent and be forgiven afterwards, we need not be disheartened. Such deliberate sin is doubly vicious and must be repented with bitter penitence. But anything else may be but a temporary hindrance in the way of life.

There are positive advantages, too, in our spiritual ebbs and flows. The former promote humility, and, by recurring when we are most in danger of spiritual pride, they warn us at critical hours. The very repetition and frequency of them has its sobering, chastening influence. The latter encourage us, teach us afresh from month to month the sweetness of the divine pardon and, by lifting us now and then to levels of spiritual experience higher than any previously attained, they inspire for the time to come.

There are many among us in these spring weeks who have only recently given themselves to Jesus Christ. Let them not be discouraged when they realize that their religious experience involves alternations of feeling, ebbs and flows of both conviction and emotion, rather than unhindered and unswerving progress in holiness.

THE WEEK IN REVIEW.

Senator Hoar of Massachusetts has introduced a resolution in the United States Senate which may bring about an investigation of the past career of at least one, if not more, of his colleagues, and this investigation will not be based upon a denial of validity of their titles to their seats but upon charges of infraction of the laws which society has deemed necessary for self-preservation. President Cleveland also has

appointed, and the Senate has confirmed, as our minister to Denmark a man who, it seems beyond doubt, was "a copperhead" during the Civil War, and, in addition, is charged with lack of integrity in his dealings with his fellow disloyal citizens of Indiana. A protest against the propriety of this gentleman representing us abroad has been made and it suggests, as does the proposed investigation of senators, the questions: Shall past errors forever debar a man from holding office? Where is the line to be drawn? What is the statute of limitations governing infringement of the Decalogue? Does Christ's law of forgiveness apply only to the individual and not to the nation?

These questions have force, of course, only when it is shown that those who are proved guilty confess penitence and show it by their change of life. In the case of Senator Roach of North Dakota there seems to be a record of honest living since he became a citizen of that State, but as yet the public has heard no expression of regret for the embezzlement of funds from a Washington bank many years ago. On the contrary, he has shown contemptuous disregard of the criticism of senators and the public and subserviency to the desires of the party leaders, who purpose defeating investigation or, if it is forced, widening its scope. To be sure, it must not be forgotten that there is the open question whether, under a strict interpretation of the Constitution, the senators have the right to expel a member of their body, even should he be proved guilty of crime either in the remote or immediate past, provided his title is flawless and he conforms to the constitutional requirements. It is always open to them to express their opinion of his conduct and by a social boycott make life so unpleasant that he would be compelled to resign. Even were it conceded that the Senate had the power to act as censor of the morals of its members, there are many grave objections to its using it. The reform should be wrought at the other end of the line. If the citizens of any State wish a moral, creditable representative in the Senate they must look to the quality of the State legislators who elect. Local public opinion must become more sensitive.

The Adamases of Massachusetts and the Bayards of Delaware are probably the best examples we have of hereditary ability serving the nation generation after generation. In appointing Hon. T. F. Bayard as our first ambassador to England, President Cleveland has chosen a man who as senator creditably represented his State, as Secretary of State disappointed his friends, and as our representative at the court of St. James will fill the position with dignity and conscientious devotion to national interests. For some reasons we wish that the rumors relative to Mr. Cleveland's intention to retain Robert Lincoln at the post could have been proved more than rumors, but, since this could not be, it is pleasant to think of the post being filled by a gentleman, a student of statecraft and a man of experience. Justice to Mr. Bayard, his successors and fellow-ambassadors demands that Congress, since it has deemed it wise to change the rank of our representatives at the leading foreign courts, should recognize the increased expenditures as well as honors

which that elevation brings, and forthwith increase the salaries of ambassadors.

Examination of the appointments made by President Cleveland reveals that when he follows his own judgment of men or allows civil service reform principles to bear fruit then the appointee is likely to be one whom men, irrespective of party, can approve; but when he follows the advice of senators like Mr. Voorhees of Indiana he is instantly compelled to endure the humiliation of having the best friends he has condemn the appointments. The inestimable value of the lesson which Mr. Cleveland can teach senators and representatives, if he will, is beyond calculation. He ought not to shrink from the ordeal, for he can rest assured that the people will be with him. All appointments like those of Edwin Dun, now secretary of legation at Japan, to be envoy extraordinary to the same country, and Samuel T. Fisher of this State to be assistant commissioner of patents, are such as will best conform to the pledges which President Cleveland has made. Promotion from the ranks of the competent is the only safe and businesslike rule. It must be confessed that the "quadrennial massacre" of fourth-class postmasters, which Mr. Maxwell has begun with a degree of rapidity which equals the celerity of Clarkson and Stevenson, is not giving those who voted for Mr. Cleveland because of faith in his devotion to reform principles much comfort, *vide* the New York *Evening Post*, which concedes that there has been a yielding to those who desire to revel in partisan spoils, and pleads with Mr. Cleveland to at least modify the rate and later let Congress know that he is opposed to the present system. We need some one in this country to do for us what Lord Palmerston did for Great Britain in 1855, when, in face of the opposition of Parliament, by an order of council, he shattered the system of patronage. Parliament at first condemned. Within two years it, by a unanimous vote, declared that the merit system based on competition ought to be extended to the whole civil service.

The managers of the leading railways of the country, East and West, have met and, after due deliberation, decided to ignore the expectations of the people—the people who gave them life as corporations and for whose interest they are supposed to exist. Instead of arranging for rates of transportation to the World's Fair which would insure the greatest number of travelers and give the maximum of accommodation for a reasonable return, they have decided to make reductions in rates only upon round-trip tickets and on slow trains, and this reduction to be but twenty per cent. Moreover, the reduced fare tickets will not possess stop-over privileges. The arguments which the managers give for this decision seem to many to reveal how perfectly they realize their mastery of the situation and the helplessness of the people. Every such step by railway officials simply accelerates the movement toward an extension of the functions of Government hinted at by recent judicial decisions.

The dispute between factions of the Choctaw nation, which culminated in bloodshed last week and has necessitated the intervention of United States officials, is not of

much importance in itself. By way of contrast, it calls attention to the peaceful life which the "civilized" Indians of the Territory ordinarily live, and serves to attract thoughtful consideration to the record which the Indians have made when given the opportunity of owning land, exercising the elective franchise and stimulated to advancement by the influence of churches and schools. The disturbing element in this instance, as in so many others, seems to have been the vicious, lawless white man bent upon political aggrandizement.

By this time special Commissioner Blount has reached Hawaii and begun to understand the situation. Letters from Honolulu report that the provisional authorities do not like the tenor of the news from the United States and President Dole is quoted as saying, "If Uncle Sam won't have us, we shall try Johnny Bull." A protectorate is not desired and a republic is out of the question, for with universal suffrage the natives could rule and without it they would be a troublesome majority. All correspondents agree in crediting the provisional government with wise administration and the annexation sentiment is said to be growing. Japan's attitude is one that causes much conjecture in Honolulu. A large number of her subjects are employed on the islands and Japan is profiting by their toil. Her cruiser, the *Noniwa*, is on hand ready, it is said, to aid in assuming a protectorate should the United States withdraw.

Objection to the ratification of the extradition treaty with Russia continues despite the publication of the clause which shows that the senators have carefully stipulated just what the political offenses are which will render a person extraditable. It is asserted now that hidden away in the treaty is a clause which makes the forgery of any official document an extraditable offense. Since it is impossible for a political suspect to leave Russia without a passport, and since it is necessary to forge a signature in order to pass beyond the Russian bounds, it will be understood that the ratification of a treaty with such a clause means much to those for whom necessity makes it politic to leave Russia and who desire to flee to the United States. The rumor that President Cleveland has cabled to Minister White in St. Petersburg to withdraw the treaty is denied by Secretary Gresham. Moreover, it is claimed by good authorities that the diplomatic negotiations have proceeded so far now that, be the treaty good or bad, to withdraw it would be a serious affront to Russia. Just now what seems to be most needed is the text of the treaty and all the correspondence. Then, and only then, will it be possible to discover whether our diplomats and senators have been outwitted and have placed us in the attitude of unfriendliness to those in Russia who are opposed to the perpetuation of its despotic form of government and are compelled by dire necessity to effect their purposes by indirection and craft. Then only will it be possible to apportion the blame, if blame there is.

The Liberal forces in the House of Commons have been marshaled with relentless force against the opposition—led by Mr. Balfour and Lord Randolph Churchill—and

the ministry emerges from the fray with the prestige of a motion of censure defeated by a majority of forty-seven, the date of the second reading of the home rule bill fixed for April 6 and government business given precedence over all other after the Easter vacation. The cry of the minority, that their right as such is being infringed, is not heeded by Mr. Gladstone, neither have the arguments of deputations of Belfast and London bankers, who have waited upon him during the week, had any effect in diverting him from his resolute purpose to push the consideration of his scheme for home rule. He, in the one case, points to his majority elected on the home rule issue, and in the other he reminds his suitors that wealth and culture too often have been opposed to political reforms to make their protests weigh much as against the convictions of the middle classes.

France has seen the Ribot ministry beaten by a majority of five in a vote of the Chamber of Deputies on a question of finance detail not at all connected with the Panama scandal. President Carnot was compelled to accept the resignations of M. Ribot and his colleagues, and, as we write, M. Meline is premier of the twenty-ninth ministry which has been called to control French statecraft since 1873. M. Meline formerly was minister of agriculture. He is a protectionist in economic faith and an opportunist politically, as are his respectable but not notable colleagues whom he has called into the cabinet. Like them he is free from any complicity with the Panama frauds. The disgraceful insults and personal violence which the government permitted the Parisian mob to inflict upon Otto Brandes, the expelled correspondent of the *Berliner Tageblatt*, and his family as they started for Germany have not helped to wedge the chasm of hatred between the victor and vanquished in 1870. Bismarck is growing feeble physically, but his seventy-eighth birthday, celebrated on the 1st, gave the German people an opportunity to show their undiminished respect for his ability and past services, and called forth not a few expressions of desire for a return of his strong personality to control German politics, so vacillating and impotent does Caprivi seem in contrast. There are signs of a reconciliation between Russia and Germany and a coldness between the czar and the Republic of France, due, probably, to recent disclosures of French corruption. Spain seems to be emerging somewhat from her financial distress, and light is dawning upon her statesmen, for it is announced that a measure of home rule is to be granted to Cuba and Porto Rico. Legislative councils elected by the people are soon to be conceded. Given a fair degree of home rule and Cuba's talk of revolution and secession will subside. Our minister to Turkey has filed his protest with the Sublime Porte against the opening of his letters sent from Marsovan and bearing the consular seal. This substantiates the assertions which were recently made by the representatives of the A. B. C. F. M. in their interview with the State Department officials at Washington.

Of making many insurance policies there is no end. The latest covers pew rentals or the rental value of the church if the pews are free.

In case the building is destroyed by fire the annual income of the church will be continued until the structure can be rebuilt.

IN BRIEF.

We shall publish next week an important and valuable communication from one of the Yale Band touching the progress that is being made toward interdenominational co-operation in the new State of Washington.

As long as we foster the prize fight in this country we are not in the position to throw stones at the French for permitting the duel.

It was not a Congregational minister who made a public attack last week upon the hoop-skirt. It was not a Boston minister either. But it is a pity that any minister anywhere should not have more sense.

Eagerness to make a display at the World's Fair needs to be kept within bounds. Somebody has been trying to induce Ida Lewis, the Newport life saving heroine, to consent to be a feature of the exhibition. Fortunately she is as sensible as she is brave and has declined.

The *Transcript* of this city very justly condemns a recently published utterance to the effect that "had the late Bishop Brooks celebrated and partaken of the holy communion every morning he would be living and working here on earth today." This is a religious extravagance more creditable to the pious zeal of its utterer than to his good sense. The sacrament of the Lord's Supper was not intended to do service in prolonging human life.

The unanimous and urgent appeal of the other members of the Boston school committee to Mr. Samuel B. Capen, its chairman, who has proposed to resign from the committee because of other claims upon his time, is no merely formal compliment but a genuine proof of the fact that his conspicuous courtesy, ability and efficiency would render his resignation a grave public loss. It hardly needs to be added that he is one of our foremost Congregationalist laymen.

Augustus St. Gaudens has been chosen designer and sculptor of the statue to Phillips Brooks. 'Tis well. If the man who gave New York her statue of Farragut, Chicago her Lincoln and Springfield her The Puritan cannot give Boston a satisfactory Brooks then it is safe to presume that no one can, but if it is to satisfy the majority of the great preacher's friends it must portray the face far more faithfully than do most of the photographs and etchings now multiplying so rapidly.

"Dr. Phillips Brooks . . . ran the truth into philosophical molds and was, perhaps, too scholarly and self-restrained to be broadly popular. He was like Dr. Maclaren, however, a preacher for preachers." So thinks the *Southern Cross* of Melbourne, Australia. Never having heard him, the editor of our antipodal contemporary errs in his analysis, but it is pleasant to find him saying "the religious world is made poorer by his death." No land is too distant to have failed to receive a blessing from "the great heart" which so recently ceased to beat.

It must be a most intricate and confounding dilemma which defeats the wit and pluck of American women. A Minnesota village recently voted for "no license." The liquor men pointed out that without the revenue from licenses there was no way of defraying the expense of lighting the streets. Forthwith the Y. W. C. T. U. steps to the front, secures subscriptions, buys oil and allots a lamp to each member, the responsibility of filling and lighting each lamp being assumed by the

individual to whom it is assigned. The upper as well as the lower lights seem to be burning in that town.

Bishop Potter of New York, in a pastoral letter just issued, reminds his clergy that any minister or congregation failing, after Easter even, to use the revised and official order of prayer as determined by the General Convention of 1892 will be liable to censure. He says:

The day for individualisms in the public worship of the church is past. . . . I shall not myself initiate proceedings in the case of offenses of this sort for the simple reason, as I have at length pointed out in a charge dealing with the subject, that one whose office is judicial may not properly undertake the function of a grand jury or a prosecuting attorney. But I may not omit to remind you that departures from the order of the church, especially in her sacramental offices, whether by addition or omission, to whatever extent, is neither lawful nor honorable.

It will be interesting to note the effect this has upon the ritualists in his diocese.

The headline "Strike at Straight University" in several of the daily papers and the paragraph following it convey an altogether erroneous idea of the nature and dimensions of a recent little unpleasantness due to the foolish attitude taken by one of the pupils. Assigned to the duty of waiting on the teachers' table she refused on the ground that such service was menial. She was at once suspended for disobedience. There were only a very few students who sympathized with her at all, but some of the persons in New Orleans who are bitterly opposed to the education of the negro were quick to seize upon and magnify the circumstance. Fortunately, instead of the harm that might have been done, the short-lived tempest will "blow good," for the student body took a manly stand and unanimously passed resolutions unqualifiedly indorsing the action of the faculty and saying, among other sensible things: "We believe no labor to be menial when there are good motives for it; we consider our work a part of our education, which is to fit us for the various callings in life."

The transition of the Welsh in Pennsylvania from foreign to native organizations, of which our correspondent gives an account this week in our church news columns, furnishes an instructive illustration of the results which may be expected by wise aiding of churches of foreigners. A few years ago some of the older Welsh ministers bitterly opposed efforts to organize English Sunday schools among their people, or the use of the English language in their own Sunday schools. But the steady drifting away of their young people to other denominations, or away from any religious associations, wrought to overcome their prejudices, and though not without some loss and some present danger these churches are steadily becoming American and retaining also much of good that is peculiar to their own nationality. There is a certain amount of help to churches composed of foreigners which we cannot afford to withhold, but it needs to be bestowed in anticipation of the time, not far distant, when they shall be "no more strangers and sojourners, but fellow citizens with the saints."

Alluding a fortnight ago to the World's Parliament of Religions in connection with the World's Fair, we expressed surprise that meetings should have been arranged for Sunday when it is generally understood that the gates are to be closed on that day. Dr. John H. Barrows, a prominent promoter of this plan to bring together for friendly conference representatives of various religions, writes us that the Art Building, in which the world's congresses are to be held, is outside of the fair grounds in the heart of the city about five miles from Jackson Park, so the arrange-

ments of the committee do not conflict with the action of Congress closing the exposition gates on Sunday. The topics to be considered on the two Sundays in which the Parliament of Religions is in session—Sept. 17 and 24—are Religion and the Family, The Religious Home, The Need of a Religious Rest Day, The Present Religious Condition of Christendom and What Religion Has Wrought for America. Certainly there can be no objection to this use of the Lord's Day, especially as the sessions of the parliament occur in the afternoon and evening.

STAFF CORRESPONDENCE.

FROM BOSTON.

A number of the churches hereabouts marked the days of Holy Week by appropriate services. Some carried on the extra meetings without help from outside, while others, like the Immanuel in Roxbury, drafted ministers from the vicinage. The services there, by the way, were planned and carried out by the Y. P. S. C. E., which circulated in advance printed cards stating the time and speakers for each evening. Naturally the service which attracted widest notice was the one at the Old South on the evening of Good Friday, in which the Mt. Vernon and First Baptist Churches, two Episcopal churches—Trinity and Emmanuel—and the Arlington Street churches participated both by representation in the pew and in the pulpit, though naturally the bulk of the attendants were Congregationalists. The six clergymen all in black robes and the large, attentive congregation were the main features in a scene which is not often paralleled. Last year at a similar gathering Bishop Brooks and Dr. A. P. Peabody were among the speakers, and the fact that they both have so recently passed into the heavenly life was fittingly alluded to by Rev. G. A. Gordon. Of the other speakers Dr. E. W. Donald of Trinity and Rev. John Cuckson of the Arlington Street Unitarian Church had never before spoken at a union Good Friday service, being new comers to the city, but they, as well as Dr. P. S. Moxom, spoke with much acceptance.

Easter saw the churches thronged and elaborate floral decorations and musical programs were the order of the day, those of Shawmut and Berkeley Temple being especially worthy of mention. While nearly everybody else of a church-going disposition was enjoying the music and preaching, Rev. D. W. Waldron of the City Missionary Society and his little band of trusted helpers were making their annual circuit among the hospitals and homes for the aged and little children. Between the hours of seven in the morning and six at night nine institutions were visited, in six of which short services were held, while bright Easter cards and poems accompanied with a hearty hand shake and a cheering word brought a beam of the Easter sunshine into many hearts depressed by the burden of age, illness or loneliness. This Easter card mission, established thirteen years ago, reaches over 5,000 individuals with a personal assurance that the great, active, Christian world, busy with its more public observance of the Easter festival, is not unmindful of the army of shut-in ones. All this beneficent work is done at the outlay of \$250, which is but a fraction of what some churches spend for flowers and special music.

To one not familiar with the method of ticket distribution for the Lowell Institute lectures the experience of standing in line last Saturday for Professor Drummond's course tickets was really very interesting in spite of its tiresome features. At 6 A. M. the line began to form, and its extended proportions by 8 o'clock were a cause of constant comment and question from the passers-by. Then the Armory was opened and the waiting crowd filed in and was arranged around the hall in four double lines. As a philosophical Irishman observed, "By keeping his eyes open a man can be in six places here at once—anything from a Sunday school down," and it was true that people never close neighbors before here stood side by side. Teachers, day laborers, ministers, society ladies, loafers hired to stand, in fact, all sorts and conditions of men and women were there. Newspapers, magazines, novels, German books and even missionary publications were indexes of the mental bias of patient waiters. Conversation as varied as the tastes of the multitude filled the ears of all. But it was a most good-natured company. Courtesies and camp stools were exchanged freely, and when the least excuse was offered, it was met by laughter and applause. In all probability, however, the crowd unable to enter the building did not feel as deeply the brotherhood of man.

A foretaste of the World's Fair has been afforded those who are going and those who are not have had a partial compensation in the exhibition at the Pierce Building of articles collected by the Board of Lady Managers suitably to represent the Old Bay State. Three rooms were none too large to hold the quaint specimens of furniture, dress and table adornments of colonial days and specimens of what the modern Massachusetts woman can do in decoration and invention. The rich gowns in which the matrons of the Revolutionary period arrayed themselves, the massive silver service, the pictures of old Boston, the swords and coins were but a few of the many objects that have drawn crowds to gaze upon them.

FROM CHICAGO.

Ignorance in regard to important matters connected with the World's Fair increases as the square of the distance. Letters arrive from all quarters of the compass asking about location and prices of lodgings, how many admission tickets per day will be required, and the best month of the season to see the exposition and enjoy the Chicago climate. To meet this insatiable craving for specialized knowledge your correspondent will attempt a condensed *vade mecum* of items worth making note of.

As to obtaining rooms there are responsible agencies, with offices in the Rand, McNally Building, known as the Woman's Dormitory Association and the Family Dormitory Association, both managed by women. They have built two large temporary structures near Jackson Park, twelve and seven blocks distant, respectively. The rates per single room, with cot and barely necessary furniture, were placed from \$10 to \$12 for twenty-five days, or for a double room and two cots \$10 for twelve and a half days. Meals must be obtained outside at restau-

nants, several of which are conveniently located. Since April 1 there has been an advance on the charges. The proper thing to do is to write directly and at once to some responsible agency or hotel to get the latest published rates and engage rooms ahead. Usually a small advance sum is required to hold the bargain. The Woman's Dormitory Bureau demand the whole amount in advance, for which they give a receipt which, by a businesslike euphemism, is called "a share of stock," entitling the bearer to his lodging a certain period.

The Christian Endeavor Hotel on the lake shore a few blocks south of the grounds has been described in a previous letter. Circulars giving full account of this delightful caravansary can be had from Charles B. Holdredge, 100 Washington Street, Chicago. Our Theological Seminary puts its dormitories at the disposal of all ministers of Congregational churches, their families and members of their congregations. To secure a place among "these elect" correspond with Mr. H. W. Chester, 81 Ashland Boulevard, Chicago, who will mail diagrams of the rooms with the prices. The appointments of the seminary are far superior to those of most boarding houses or new buildings designed for the temporary rush of visitors. The only possible drawback is its location on the West Side, which involves a street car transfer to reach Jackson Park. But its open prospect on Union Park and the quiet neighborhood may more than compensate after the hurly-burly and exhaustion of a day spent on the South Side.

Another project to provide comfortable accommodations to friendly groups who wish to club together is under the management of E. T. Head, who advertises Columbian Cottages situated at South Harvey, within thirty minutes' ride of the main entrance to the fair via the Illinois Central Railway, whose tracks run direct to the grounds. Whoever cares to learn particulars should write to Rev. C. E. Blodgett, Brookline Park, P. O., Chicago, pastor of the Park Manor Congregational Church. He offers special inducements to parties or to individuals.

Of course to give a complete list of the lodging house arrangements would fill many columns. If possible make sure of quarters situated on the South Side in the vicinity of Jackson Park. If a choice offers prefer a place south of 63d Street rather than north of 53d Street, and not west of State Street if you can locate further east. Suburbs like South Chicago, Winsor Park, Pullman, Harvey, Oak Park and Ridgeland are so located on railroads running trains to the grounds that it will be very convenient and pleasant to abide there over night.

With reference to tickets of admission one fifty cent ticket passes a person through the gates. Once within all the main buildings and their rarest wonders are free and open. Few people, probably, will spend a day inside the gates for the bare price of an entrance fee. A ride on the elevated electric railway from one part of the grounds to another will cost ten cents, or, if the moveable sidewalk suits better, a five cent fare will help you along afoot at the rate of six miles an hour. Those who visit the Eskimo village will pay twenty-five or fifty cents for this special privilege, which saves a trip to Labrador. Toward the south is the Cliff-dwellers concession, which is worth twenty-five cents to

see. On certain "high days" there are to be grand musical events when oratorios, symphony-concerts and portions of Wagnerian opera will be presented by the best conductors and singers of the world. People must pay the price for such extra delicacies, but on ordinary days the opportunities to hear choicest programs in Music Hall and Festival Hall will be exceptionally good and at no cost. Here one can sit and rest after spells of sight-seeing.

The prevalent idea that one must pay admission to each exposition building may have grown from the fact that countless "concessions" have been granted to exhibitors and others to sell their wares either at booths in the buildings or at their own stands built on the grounds. Should any distant, misinformed friend still imagine that he will not get his fifty cents worth for one day at the fair let him be reassured by this *résumé* of what is thrown open to his gaze. He will have 710 acres within the gates to roam over. There are 207½ acres of floor space in the different buildings occupied by imaginable and unimaginable things, more than he could glance at in forty days, besides forty-six acres devoted to live stock, pavilion, sheds, etc., where one can indulge his bucolic instincts by looking at the finest herds and studs from East and West.

The directory have just received 350,000 engraved entrance tickets as the first installment which can be ordered in advance and are good on any date from May 1 to Oct. 31. They expect to sell a million dollars' worth before the day of opening. Tickets are to be placed on sale at several hotels in the city and at central railway stations. Almost numberless gates will give entrance and exit, while automatic ticket receivers expedite the handling of crowds. One of the most delightful ways of reaching the grounds is by steamer from Lake Front Park to the exposition docks, about six miles, or from Evanston on the north, a sail of eighteen miles. The approach to the great "White City" on the water side is of unexampled splendor and scenic effect.

It will prove of benefit should intending visitors to the World's Fair subscribe for a Chicago daily paper from April to November. All things considered the *Morning News Record* can be recommended as giving fresh and valuable reports of World's Fair matters in every issue, an almost indispensable help to an intelligent visit. The price is \$1.50 for six months. The *Chicago Inter-ocean* is also excellent but costs twice as much. For an evening paper either the *Post* or the *Journal* will be found readable at \$3.00 for six months. This is gratuitous advertising solely in the interest of the *Congregationalist's* family.

Q. L. D.

FROM AUSTRALIA.

The one outstanding item of news at the present time is the Queensland floods. It has almost dwarfed in interest the wranglings of Parliament. It is the greatest national disaster which Australia has experienced. The loss of property in Brisbane (the capital) alone is estimated at £2,000,000. On Sunday, Feb. 9, two-thirds of the town of Ipswich (which comes after Brisbane in importance) was under water. Hundreds of houses were swept bodily away, and two of the finest bridges in Australia were wrecked. If indirect as well as direct

losses are taken into the account it would be difficult to say what the total would mount up to. The Congregationalists have suffered severely. The last flood rose eighteen feet higher than that of 1890 and went over the church roof. The churches at Milton and South Brisbane and the parsonage at Goodna have also suffered. Troublous times are in store for Queensland Congregationalists, for though the watershed of the Brisbane is small compared with the vast area of Queensland it contains by far the most populous districts, and includes the properties of the great majority of contributors to the union funds. About a score of lives have been sacrificed. It is, under the circumstances, matter for thankfulness that the fatalities have not been more numerous. Though there have been some ugly stories of wreckers at work upon the goods of those left homeless by the floods there have been a great many more narratives of kindness shown to the distressed by those in more favored circumstances, and already some thousands of pounds have been raised in the other colonies and sent to Queensland for distribution in relief.

I have spoken about our parliamentary wranglings, and this, perhaps, better describes the recent proceedings in the legislature than the word "debates" would do. The Dibbs ministry, of which a good deal was hoped in the way of administration, is disappointing its best friends. The country needs a competent treasurer, and this is what the present occupant of the office has proved himself *not* to be. It seems hopeless to expect any good work from the present Parliament, and a loud cry is being raised for a dissolution. But after that, one asks, will things be any better? In these colonies it seems as if, after about eighteen months of existence, the assembly became demoralized. The impotence of Parliament to accomplish the business for which it is supposed to have been created—that of law-making—is leading thoughtful people to inquire whether there is not something radically wrong in the system. A feeling is growing against the payment of members. Legislators in New South Wales get £300 per annum, besides free traveling, and some other perquisites. There is also a feeling that the system of party government has a good deal to do with the legislative impotence of Parliament. A contributory cause not often referred to is the institution known as the parliamentary refreshment-room. If the refreshment-room beverages were not alcoholic its influence might be less unfavorable to legislative work, but as a matter of fact they are, and certain "honorable members" have given painful evidence of the fact. Opponents of the liquor traffic can find some valuable arguments for their contention in the working of the parliamentary refreshment-room.

It is an easy transition from the alcoholic stimulants of legislators to the drink bill of the colony. The total is £4,775,359 or £4, 0s., 10d. per head of the population. Close upon the heels of these statistics comes news of the drink bill of Great Britain for 1892. This is estimated as £140,000,000 as against £141,220,675 for 1891. The New South Wales drink bill for 1892 also shows a decrease upon 1891 but a larger one than Britain furnishes. The return for 1891 (which was abnormally large) gave a sum of £5,275,170,

so that there has been nearly half a million decrease in 1892. England, with £140,000,000 for 35,241,482 people, gives very nearly the same expenditure per head as New South Wales, with £4,775,359 for 1,181,175 people.

An ugly piece of news which stands immediately connected with this is that insanity is increasing in New South Wales. During 1892 the number of insane increased to 3,312 or 178 more than at the end of 1891. This is fifty above the increase in any previous year and eighty-seven beyond the average increase for the past ten years. The admissions aggregated 666, the largest yet recorded in the colony, and the recovery rate fell ten per cent. The increase in the number of insane must not be put down wholly to drink. Labor troubles and the commercial depression have had a great deal to do with it. It is significant that Broken Hill, which furnishes this year an abnormally large return, was the scene of the great strike which ended so disastrously for the labor unions. The causes which have brought about the increase in the number of the insane have probably brought about the overcrowding of the benevolent asylums. The premier paid a surprise visit last week to the two principal institutions and found some 2,250 persons in buildings which were erected to accommodate 1,650.

To pass to more cheerful news concerning this colony, it is anticipated that the reports to be presented at the Wesleyan Conference next week will show "a splendid increase" all round. No less than 401 churches and 454 other preaching places are reported, with seating accommodation for 89,000 persons; the attendance at public worship has risen to 80,874, the highest yet recorded. The Primitive Methodist Conference recently closed its sittings, when these statistics were presented relating to the neighboring colony of Victoria: church property, value £90,634, number of churches 136, Sunday schools 127, members 4,080, adherents 13,694, ministers 51, local preachers 270.

While some Methodists grow restless here under the system of itinerancy some Congregationalists seem inclined to adopt it. A writer in the *Victorian Independent* says:

Are our churches here drifting into what is a common practice in many of the outlying parts of the United States—that of asking the minister for a term of months? We hear of three asking the minister for twelve and in one case six months. Is the settled pastorate being thus insensibly transformed into a kind of continuous supply? Would not the difficulty this arrangement is intended to meet be better met by some system of itinerancy? This practice has all the weakness of the itinerancy with none of its compensations.

I will end this record, made up so largely of losses and disasters, with at least one instance of abounding wealth. Ormond College is one of three colleges affiliated with the Melbourne University. A recent report showed that from Mr. Francis Ormond, the founder of the college, £107,970 had been received; toward the Theological Hall, associated with the college, £75,578 had been received. Taking in endowments there had been received for the two institutions £205,500. Dr. Morrison, who presented the report, said that "he questioned whether any other Presbyterian church in the empire had in so short a time done so much." I have always understood that America is remarkable for the number of bequests toward educational institutions, but I suppose that even there £205,500 would be considered a

respectable sum to expend on a college. And yet Dr. Morrison asks £50,000 to provide for exhibitions, scholarships and professors and hopes to get the money. W. A.

CURRENT THOUGHT.

AT HOME.

Prof. A. V. G. Allen, in his estimate of Phillips Brooks in the *April Atlantic*, says that he contributed more material than any other man in his age to what we may call, for lack of a better name, spiritual psychology. And spiritual psychology Professor Allen defines as being "the true biography of man, his spiritual endowment, his real nature, the image of God within him, the imperative wants and necessities of that nature which cannot be fed by bread alone, the development of a true manhood according to some eternal ideal. . . . When he entered the pulpit he was as impersonal as Shakespeare. This was what puzzled his hearers, that there was no trace of individual experience or theological conflict by which he could be labeled, or the route by which he traveled known. . . . He belongs with St. Paul, whose mission it was to widen the conception of the original twelve apostles regarding the scope of their Master's teaching; with Athanasius, who forced an unwelcome doctrine upon a hostile clergy; with Francis of Assisi, the pioneer of a new epoch, who illumined with an intense light the more inward meaning of the eternal gospel; with Luther, who broke the chains which shut in the church of the middle ages and set humanity free to expand on its Godward side."

The *New Nation* (Nationalist) says that if recent judicial decisions, denying the right of men employed by corporations serving as public carriers to strike or boycott, hold good "involuntary servitude, abolished by Lincoln in 1863, will again have been legalized in our land. . . . Very good. Give the corporations their own medicine. Make them public businesses by bringing them under national ownership and operation. . . . When the employé can control his occupation by the ballot he can dispense with the strike. . . . There can be no such thing as public employes of private corporations."—The *Examiner* hails the decisions and the prospect of a revolution in precedent as a proof of Christian principles triumphing: "The Christian law is that no man liveth to himself but that we are bound together into one great brotherhood. It is because of this brotherhood of man that might does not make right. That all men have equal rights is a proposition maintainable only on the theory of common blood and common origin. When the highest court in the land shall declare that no body of men have a right to injure the whole public by the exercise of what would be a right under other circumstances it will only make an application to modern business of an ancient Christian precept."

The *Christian Leader*, commenting on the Scrooby Sketches which we are publishing, and similar evidences of a renaissance of interest in the Pilgrims and Puritans, says: "Surely it is more than matter of curiosity to those who owe so much that is good to the Pilgrims, and hardly less to the Puritans, to be on the alert to get the latest wisdom in regard to their early and prophetic annals. It would argue callous indifference to our great political, social and even ecclesiastical benefactors, who suffered that we may enjoy, did we not improve every opportunity to learn just what they said and did. The Pilgrims had faults, we presume—we hardly know what they were—and the Puritans had greater faults and we do know what these were, but when the debtor and credit balance is struck we shall find that our debt of gratitude to both of the historic parties is greater than we can ever pay."

Prof. Willis J. Beecher of Auburn Theological Seminary, in the *Evangelist*, says that the opposition to the principle involved in allowing a public prosecutor to appeal from a verdict of acquittal is not based upon a newly discovered technicality, due to the ingenuity of the friends of Professor Briggs, but rather because it is against the Constitution of the United States and the common law of England. He believes that if the approaching General Assembly condemns Professor Briggs, "at the cost of adopting flagrant injustice as a part of our Presbyterian system, the church will not soon recover from the suicidal blow. This is true irrespective of the question whether Professor Briggs does or does not deserve to be condemned. Even if he deserves condemnation the church cannot afford to thrust the sword through her own body in order to pierce him. . . . Fidelity to constitutional justice is a fundamental principle of Presbyterianism. If we abandon this we abandon everything. . . . The right to have a verdict of acquittal regarded as final is regarded as one of the most sacred rights of the citizen. . . . Our Presbyterian Church is now, for the first time in its history, asked to violate this right." The editor, commenting upon this deliberate, telling paper by a conservative theologian, and one by Prof. Francis G. Brown, which accompanies it, says: "The only thing a constitutional church can do, without revolutionary action, is to turn the appellants out of court."

ABROAD.

The book in Nonconformist circles in England today is Principal Fairbairn's work, just issued, *Christ in Modern Theology*. From a careful review of it in the *Independent* we quote the following: "Here emerges the fundamental position [of Dr. Fairbairn], viz., that 'the consciousness of Christ' is the true 'material or constructive principle' of theology. He cannot accept Luther's doctrine of justification by faith as his *principium essendi*; 'it is Paul's rather than Christ's, . . . a deduction by a disciple, not a principle enunciated by the Master.' Nor can he find it in the incarnation. 'It is a derivative, or secondary and determined, doctrine, not one primary, independent, determinative. In the consciousness of Christ the Father is at once primary and ultimate, the normative and necessary principle.' He thus reaches the conclusion, 'If we attempt to construct a theology which shall be faithful to the consciousness of Christ the fatherhood must be the determinative principle of our thought. It is the architectonic idea; out of it the whole system must grow.' . . . 'Without the fatherhood there could be no Atoner and no atonement, but with the fatherhood the Atoner and the atonement could not but be. By their means He, as it were, invited man to come and see sin as He saw it and judge its evil by beholding through the eternal Son the suffering it cost the eternal Father.'"

Rev. J. Guinness Rogers, in the *Christian World*, assures an irate Irish Dissenter, who has written him a savage letter because of his advocacy of home rule, that: "It is the fixed and unalterable resolution of English Liberals generally, and certainly of Nonconformists in particular, that no oppression or injustice of any kind shall be inflicted on Irish Protestants. We are told, indeed, that with home rule this would be impossible, that every safeguard would be swept away, that the law would be systematically defied, and that the condition of the Protestants of Ulster would be simply intolerable. It is not easy to listen to all this with patience, especially when we are told in the same breath that these poor Protestants, who would become the unresisting victims of this oppression, are prepared to defy the whole power of the British Empire rather than submit to a parliament in Dublin."

WANTED—A ROOT.

BY ANNA L. DAWES.

Perhaps there was never a time when the parable of the good seed was so applicable to our American people as today. In every direction the germs of all good things in life and character, personal and public, are thrown out to us with an over-lavish hand. The market is glutted with good seed, if we may so speak. But the harvest bears no sort of proportion to the sowing; thin and poor, full of tares, fruitful in small patches or not at all, it is very rarely that the field yields an hundred-fold. As in the parable, there are many reasons for this—poor soil, the birds of the wild and restless air, the withering sun—but one reason unknown to sober Palestine has become in our own time and place a serious matter. We are always pulling up the tender plant and setting it out somewhere else. Constant transplanting prevents a harvest quite as thoroughly as any other method. We never take root and, perforce, we never bear any fruit.

To drop the figure, the restlessness and desire for change increasing so rapidly among us, and constantly fostered in so many ways, is a greater evil than we realize. The harmful effect upon the individual is a favorite subject, but the effect upon the community is quite as disastrous though less often discussed. At the present time you cannot count upon any class in the community as a permanent force for good, a solid basis upon which to work in building up that society. Home is here today, there tomorrow. A dozen cities hold the young man each just long enough for him to discover a real or fancied advantage elsewhere. You cannot be sure of the public atmosphere anywhere for five successive years, scarcely for two. Even as the householder of today moves his hearthstone as readily as he changes the fashion of his coat, so he leaves one town for another more easily than his father took a journey.

Nor is the kaleidoscopic effect of this habit the worst result of our restless ways. Those who do claim a permanent residence are no longer to be found in it. We do not live at home any more. The rich travel constantly or rush about from mansion to estate with a rapidity that is confusing to the onlooker. Whole families move from one house in New York to another at the seashore and still another in Florida or at the Adirondacks every year, with constant excursions to Europe or Japan. And those who do not enjoy so many homes are quite as much birds of passage from one resort to another; in like manner they roam the world over in search of pleasure or excitement, from the young girls, with their perpetual visits, to the men about town, with their yachts and their winters on the Nile. The pleasure and profit of such constant change is a personal matter but the result is the affair of the public. None of these live long enough anywhere to take any real interest in any community. A liberal check for a library or a hospital is the most they can do for any one place, but for personal interest and service they have no time. This is true of young and old. Nor have they any time or any place for friendship and fellow feeling. It used to be that somewhere in the world they were at home and there, at least, the human element entered

in. Now with this continual traveling and regular spending of "seasons" in one place and another they give only the service of their names to any public duty.

This is by no means confined to the very rich. With all their enormous opportunity of helpfulness in those cases where long friendship has opened a path or long knowledge shown opportunities, they still furnish only a fraction of the people. But we are vigorously cultivating the same tendency in that class who make the numerical strength of the community, and its strength in other directions—the people of moderate incomes.

The habits of commercial life have changed greatly in a score of years and the business man of today is here, there, everywhere, at regular intervals or on irregular, but still more frequent, occasions. Two days in the week, a week in every month, a dozen times in a fortnight, he is "in town" or meeting a customer or arranging his financial and commercial affairs at points more or less distant, but none of them any longer remote. This necessity prevents by an insuperable obstacle much time or thought spent at home beyond his own family circle. His children have just as little civic patriotism, for between school and friends they also are rarely at home for any length of time and even when there still more rarely without guests or occupations that effectually prevent much outside concern. Again, perhaps nothing has proved more valuable to those whose purses are not unlimited than the excursion method of travel now so deservedly popular. It has brought about a knowledge of the world and a breadth of view possible in no other way for that larger public which does not get its living by cutting coupons. Nevertheless, many now make a succession of such delightful trips the aim of their lives.

But whether it is business or pleasure that holds the individual the result is the same. He has no time to enter into municipal affairs, to build up charities, is not suited to enter into the work of the church or the Sunday school, because he is away from home so much. Who is wanted for the school board or as a director of a charity when his presence cannot be counted upon at any board meeting? What sort of a Sunday school teacher is she who runs down to the nearest metropolis at frequent intervals? Who much concerns himself with the good of a town in which he is present only three months of any year? These men have no time for public duties and moreover they do not care much about public opportunity. There is little or no "public spirit" in a large part of the community. Such improvements as will increase the marketable value of property or the opportunities for business, these are taken up and pushed forward, but those which are concerned with the uplift into better things are given the go-by. Because, forsooth, so few people have taken root in the town or city.

In like manner the habit of suburban residence has the same effect. New York or Boston is a place for business; the outlying suburbs are places to have a house in. Neither is home and neither gets much thought, or still less any personal attention to its municipal affairs, from the average business man.

The working classes have felt the same impulsion and suffer from the same result.

The workman of today no longer grows old with the same firm and sees the son succeed the father in a business where hereditary obligation or loyalty furnish large elements of success. Not at all; he purposes a life in which he shall see the world, changing from one State to another, moving his family from Philadelphia to Denver or back again, as the whim takes him. And the employer regulates his business on the knowledge of this fluctuating character in his men. What use, therefore, to consider in workshop or community the good of the individual when it is never the same individual more than twelve months at a time and each man is for himself alone?

For in rich or poor, workman or business man, young woman or young man, society leader or substantial citizen, the want of taking root breeds selfishness, or, more exactly, self-centeredness. Friendliness gives way to independence of necessity; public spirit disappears in a community not welded into a whole. Educational, charitable, municipal, political, religious interests all suffer. And they suffer in ways not at first sight apparent. All that is to be done, that must be done, for the public falls upon a few, who are thus so overwhelmed with duties. The community is always losing valuable citizens, both men and women, from nervous failure but this is not the only way in which it suffers from this restless tendency in the other half of its population. The remnant whose consciences will not let them slip off the yoke of public duty must do double work, and doing twice what they ought to do they do all of it only half as well.

Our women of executive ability have little time for home and cannot cultivate friendship, it is true, but it is also true that the public work they do is often poorly done because they are so overwhelmed with labors. And this is not because there are too few men or women of this caliber, nor because there are too many enterprises, but it is because too few men and women have taken root in the town or city and feel that deep personal interest which urges them to further its higher good in all possible ways. It will always be impossible to get enough men of the same quality as in the quieter past to attend to public affairs until more men take root in the community and feel it their home.

Too many of the dwellers within our borders are like the palms and hydrangeas which decorate our houses and adorn our lawns—dwellers nowhere, but here for a time and there for a time—exotics everywhere; in all that makes the worth of home as wide apart from the apple tree of our childhood, or the spreading elm inseparable from our remembrance, as the restless citizen of the world differs from his substantial father and mother, upon whom the whole community might and did depend. It was an old saying of Dr. Watts that traveling expanded the mind, but, whatever may be gained in personal breadth by such wandering ways, there is no value to the community in travel which does not broaden for the sake of others, for the better service it will make possible. We are in no danger of too narrow a horizon; we need to take root somewhere and strike down deep into some soil if we are to grow to any beauty or bear any harvest.

RELIGION AND THE BEAUTIFUL.

BY REV. JOHN HENRY BARROWS, D.D., CHICAGO.

I walked the other day in company with a friend through Jackson Park and looked again on the architectural panorama, daily growing more beautiful, there spread out before the amazed and delighted eye. "These are buildings," wrote Richard Harding Davis, "such as we should have expected to see in Paris." Mr. McKim, the New York architect, looking, not long since, on the building devoted to the fine arts, exclaimed, with pardonable enthusiasm, "It's the greatest thing since Athens!" But as I called my companion's attention to Mr. McKim's own building, devoted to agriculture, and said, "Isn't it beautiful!" my Puritan friend replied, "It is *too* beautiful to be right," meaning that the whole lovely spectacle on which such treasure has been lavished appeared almost an undue expenditure, and possibly a waste, of money for the pleasing of the eye. This led me to meditate on Emerson's line and wonder whether or not "Beauty is its own excuse for being."

We who are heirs of a Puritan training have an almost instinctive feeling that art and religion are at variance one with the other, that the beautiful must be sacrificed to the holy and the true and that the pursuit of any of the arts is a peril to the spiritual nature. But God delights in beautiful thoughts and beautiful things, otherwise He would not have given us the Scriptures or have made the golden-rod and the dandelion, "fringing with harmless gold" the dusty paths of life. And did not Christ make nature doubly beautiful with heavenly suggestion when He pointed to the flowers, drew lessons from the harvest fields and fastened the eyes of His disciples on the sunset clouds?

I know that the apostles wrote nothing in praise of Grecian art, which they found in the service of idolatry, and I know that every form of artistic production has been degraded into immoral uses, as has the holy passion of love and every force or faculty of human nature; I know that the New Testament teaches us to revere what is spiritually beautiful and exalts the soul above every form of outward loveliness, but this very exaltation of the spiritual in man led inevitably, in time, to the portrayal in art of this new world of moral life and glory. The soul needed an outward habitation and adequate forms of expression, and hence came Christian music and architecture and the other forms of Christian art.

As the case stands today in the thought of the greatest minds, we may say, without hesitation, that religion is not intended to be divorced from the beautiful. Those in our generation who have been most zealous for righteousness have been also teachers, as well as disciples, of that divine loveliness which we behold in nature and which has been enshrined in art. John Ruskin, who has done quite as much as any other man of our times to embody the gospel in the lives of the working people, has also been the foremost teacher in the realm of the beautiful. In Mr. Gladstone the passion for righteousness and the passion for art have gone hand in hand through threescore years of public life. And Bryant, Beecher, Sumner, Lowell, Curtis, Whit-

tier, Higginson and Emerson, and others who were the foremost prophets of righteousness, have been also our foremost exponents of the ministry of the beautiful.

The highest forms of the beautiful cannot be appreciated apart from some degree of spiritual sensibility. Has not religion given to art its noblest themes and greatest inspirations? We all know that music, the most universal of the arts and next to poetry the highest of all, has been the sweet-voiced attendant of the divine King, who was cradled among angelic symphonies and who has marched down the centuries amid cathedrals builded to His glory and pictures on which genius and devotion have toiled to reveal the face of the altogether lovely. Puritan Christianity, in which we glory, was the temporary enemy of art, and is the perpetual foe of whatever art is the friend of impurity and superstition. Puritanism had a mighty war to wage with the earth-born giants of sin, and Puritanism has triumphed in the ruling nations of the world, teaching that great moral principles are the breath of life for all that is greatest in literature and art. But the true Puritan spirit, which found its best expression in the grand Puritan poet of Cromwell's time, is not the *essential* enemy of the beautiful.

Out of Puritanism sprang the two greatest works of literary art of the seventeenth century, the *Paradise Lost* of Milton and the *Pilgrim's Progress* of Bunyan. And when we rise to perhaps the supreme literary artist of all time, the author of the *Divine Comedy*, the "mediaeval miracle of song," which is commended to us as a reinforcement of our weakened moral fiber, we find it to be the work of one who made God and sorrow his daily companions. Longfellow sang regretfully of the days of Albert Dürer, "when art was still religion," but the time can never come when art shall be rightfully severed from the Christian ethics which are the basis of all permanent blessings.

The Parthenon, which lifts toward the golden-tinted sky the whiteness of its untarnished front, must repose on the immovable Acropolis of truth and goodness. The modern aesthete, who prefers form and finish to substance and thought, and who, forgetting all that is greatest in architecture and sculpture, painting and music and poetry, asserts that ethics and aesthetics have no common base, scorning the teaching of Cousin that the moral idea is the chief element in the beautiful, and the teaching of Schelling that the aesthetic lies in character, and of Dante that art is a descendant of God, is the apostle of the unwholesome and meretricious, the art of literary fops and dudes and the disciples of the dirt philosophy. But the truest art, whether we find it is Homer's heroic and resounding lines, in the intricate harmonies of Browning's Saul, or in Wordsworth's *Meditative Ode on Immortality*; whether we feel its grandeur in the symphonies of Beethoven, or its pensive tenderness in the landscapes of Millet; whether we are touched by the homely scenes of David Wilkie and Thomas Faed, or are startled by the magic light and shadow of Rembrandt—the truest art, which lifts us to the joy of elevated thoughts as in imagination we watch the hand that penciled the Dresden Madonna, or the greater

Hand that rounded Peter's dome
And groined the aisles of Christian Rome,

is always found the friend and promoter of truth and goodness, of aspiration and of faith. "The highest art," as Professor Blaikie has said, "is always the most religious, and the greatest artist is always a devout man. A scoffing Raphael or an irreverent Michael Angelo is not conceivable."

We pity the old age of Charles Darwin when, blinded to God, he became blind to the loveliness of God's world, and the later days of John Stuart Mill when, seeing no God in nature, he could no longer find beauty either in nature, music or art, and we contrast with their experience that of Henry Martyn, the devoted missionary, who said: "Since I have known God in a saving manner painting, poetry and music have had charms unknown to me before. I have either received what I suppose is a taste for them or religion has refined my mind and made it susceptible of new impressions from the sublime and beautiful."

This susceptibility of our souls to things that are lovely is a presage and prophecy of an immortal life. I thoroughly believe that our religion needs to be more inclusive and pervasive than it now is, that we ought to appropriate with a loving boldness the bounty and beauty of our God, that, as Emerson has said, "We should never lose an opportunity of seeing anything that is beautiful, for beauty is God's handwriting, a wayside sacrament. We should welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing." We should carry a devout and loving thought of God into all the realms of loveliness. The wayside blossom has its ministry, and great souls, who are usually ardent and admiring lovers of flowers, show us that the love of beauty and the love of goodness go together. Instead of separating religion from art, from business, from politics, from science, as from something adverse, we should carry it into them all as a sanctifying radiance.

All this love which is growing in our lives for the beautiful things of art and nature is a shining finger pointing us to the life beyond. Such aptitudes and faculties were not made for only the briefest enjoyment. God has something better reserved for His people. The earthly garden prophesies a heavenly paradise. The house below, so sacred and beautiful that home is the loveliest spot on earth, speaks to the devout mind of the mansions on high. And as the windows, stained with precious dyes, may help us to "behold the beauty of the Lord" as we inquire in His temple, so the earthly sanctuary which human skill has builded is the prophecy of that city above, that house not made with hands, eternal in the heavens.

The last design made by the great Protestant painter, Albert Dürer, was a drawing showing Christ on the cross. When this was all completed except the face of the divine sufferer the artist was summoned by death and ascended to behold in glory the features which he had so often portrayed under the crown of thorns. Every unfinished work for Christ on earth is a ladder resting on the foundations of the New Jerusalem. If we have the spirit of heaven, if we offer the prayer of Socrates, "O God, make me beautiful within," if, above all else, we seek to be clothed in the beauty of

holiness, our lives will proceed along a brightening pathway and to us it shall be given in the end to behold the King in His beauty.

THE BEST APOLOGETIC.

BY REV. D. SUTHERLAND, CHARLOTTETOWN, P. E. I.

The appearance of the third volume in the valuable series of theological hand-books known as the International Theological Library calls attention anew to the important subject of apologetics. It is written by Prof. A. B. Bruce, a theologian known and honored by a wide circle of readers on both sides of the Atlantic as the author of *The Training of the Twelve* and *The Humiliation of Christ*. Its title describes its purpose—Apologetics, or Christianity Defensively Stated—its main endeavor being to win for Christianity a fair hearing from those whose intellectual environment makes faith difficult.

I would not for one moment minimize the place and power of the apologetic to which Professor Bruce has rendered such valuable service, but the impression is deepened into a conviction in my mind that there is a yet better way to meet the distinctive doubts of our day. The skepticism now prevalent has not been generated so much by blatant unbelief as by causes of a moral rather than of an intellectual character. As Mr. Gladstone has put it very well in his last article in the series on *The Impregnable Rock of Holy Scripture*, "The recent growth of wealth, facilities of travel, abundance of recreation and collateral changes all tend to make the present life more attractive and in some degree to dull the appetite for what lies beyond the ken of the senses." It is not so much an outright denial as a persistent obscuration of things spiritual and unseen against which Christianity has to contend in our generation. The world that is, with its comforts, pleasures and pursuits, has more attraction for men than the world to come.

Does not the change of front on the part of the enemy demand a change of apologetic on the part of the Church of Christ? Ponderous and learned volumes on Christian evidences lie unread on the shelf in the rush of an age that reads little more than the day's paper and the month's magazines. Even if they were read they would not touch the root of the skepticism we bewail. Another kind of argument is needed, an argument of such cogent and immediate force that it may be grasped at once. Such an argument is furnished by a life which reflects in any degree the life of our Lord Jesus Christ. Christlikeness is an argument alike irrefutable and irresistible, having the power to rebuke, instruct and inspire. The best apologetic is the epistle written not with ink but with the Spirit of God, which testifies to all the reality and charm of religion.

Never did the world need more the argument of holy and unselfish lives than today. The spirit of the cross seems to have died out of the Christianity of many professed followers of the Lord Jesus Christ. Ease-loving, money-making, pleasure-seeking Christians weaken instead of strengthen religion true and undefiled; but wherever the spirit of Christ shines, in a career of heroic devotion to the salvation of souls and the purification of society, there is to be

found an instinctive acknowledgment of the power of the religion that could make such heroes. We have been fortunate enough to receive within the last three years three biographies which tell the life story of three great missionaries—Mackay of Uganda, Paton of the New Hebrides and Gilmour of Mongolia—each of which so reflects the spirit and activity of Christ as to move men to nobler aspirations. It is impossible to read either without feeling the throb of a heart on fire with love to God and souls. Take a merchant immersed in money-making or a child of fashion wedded to pleasure and put into the hand of either one of these biographies and a copy of Bruce's *Apologetics*. Let him read both carefully and meditatively. Which will reach his heart more quickly, rouse his conscience more effectually and go the straighter to his soul? Without one moment's hesitation we answer, The one that mirrors the life that mirrors the spirit and activity of the Lord Jesus Christ. And the reason why is not far to seek. The reader's objections to religion are more of a moral than of an intellectual character. It is the heart more than the head that needs to be set right. So the apologetic of evidential proof fails where the apologetic of Christ re-lived in human activity succeeds.

Every Christian ought to be both a defender and an advocate of the faith he professes. The double duty will be best discharged by incarnating his faith in words and deeds modeled after those of Christ. The world does not read the Bible or theological treatises, but it does read the lives of Christians. The man who in the workshop or market or store testifies by his life to the reality and power of religion supplies the best apologetic—the apologetic in presence of which infidelity is dumb and the skepticism of selfishness is ashamed.

"OBEYING INSTRUCTIONS."

BY REV. JOHN R. THURSTON, WHITINGSVILLE.

The desired outcome of the three articles by Dr. Quint in recent issues of the *Congregationalist* is stated in the closing sentence of the last article, "If the brethren in the mission rooms, who have everything in their own hands, could see their way to say that they should accept (except in cases of suspicion) the 'creeds of acknowledged weight among our churches as sufficient for the doctrines contained in these creeds,' . . . it would give great peace to the body of our churches whose gifts it seeks and upon whose prayers it relies." This peace is greatly to be desired and no personal sacrifice should for a moment be counted that might secure it. Anything short of the sacrifice of principle should be gladly done by every lover of missions to relieve the painful and dangerous tension that now exists as to our foreign work. But what is this which is asked? What is meant by accepting the "creeds of acknowledged weight as sufficient for the doctrines in these creeds." Simply this, that when a candidate for missionary appointment has presented any one of these creeds as expressive of his belief this shall be deemed sufficient for all the doctrines stated in the creeds and he shall be asked no "additional questions" on any of these doctrines, "except in cases of suspicion." This excep-

tion is embarrassing. If the committee were to adopt this rule it would be a very ungracious act to ask any questions, for it would say to the one asked, "We suspect you," and every one applying would be asking himself, "Am I to be suspected?" Would not every candidate prefer to be questioned as to any of the points now under discussion rather than come subject to this "suspicion" clause?

It is admitted that the board authorized "additional questions," but does not forbid the not asking, and it is maintained that they should not ask them because this would bring peace. This, which seems a very moderate suggestion, would not, one fears, satisfy many who are now criticising the committee. It is believed by many that they will not be satisfied until not only the administration is changed in its persons but until no questions are asked on any doctrine mentioned in a creed presented, especially on the doctrines now under discussion—the Scriptures, the atonement and last things.

The suggestion of Dr. Quint is presented with the hope it may prevent a much-to-be-deplored rupture. The supreme question is, Is there in it any sacrifice of principle? Let us see. All are agreed that the board has always had, and must have, a doctrinal basis. It is expressed in the pledge of the missionary in the manual, that "his teaching must be conformed to the evangelical doctrines generally received by the churches sustaining the board." It follows that there must be some way of determining whether the candidate holds these doctrines. It might be said that his simple pledge that he would teach only these is enough. But we never accept it in any other part of the ministerial work. For approbation, for ordination or installation there is an examination. The common judgment is it would not be safe nor wise to take a simple pledge of this kind. Why should the missionary work be excepted? We have our examining bodies for entrance into the ministry in the beginning and for continuing it. Who shall be responsible for this examination in case of the missionaries?

The board has put upon the Prudential Committee this responsibility. This examination or inquiry is not by face to face questions and answers, as in a council, but by correspondence, except in special cases, none of which have yet occurred, and the candidate is allowed to present any "creed of acknowledged weight" as expressing his belief. And now it is said that the presentation of this creed should bar any questions or any doctrine stated in it. But what would a council or an association say to the demand that it ask no questions on the doctrines included in any creed or statement of doctrines presented? It would not heed it a moment. It might not care to ask questions, but if it did it would proceed to do it in spite of any protest, and this not because of suspicion of the honesty of the candidate presenting the creed, not because they must have him agree with their personal beliefs on all points, but that they may know how he interprets the creed, especially on the points now under discussion. The usual questions now are on the Scriptures, atonement and last things. The denial of the right so to do would make the examining function of an association or a council a nullity, and they could not

justify their "approbation" or their "advice" to ordain or install.

But it may be said that the Prudential Committee are not an association that approbates or a council that advises to ordain or install. True, but the examining function of this committee and of an association or a council is identical. The association examines to see if the candidate so far holds "the evangelical doctrines generally received by the churches" that they can approbate him as a preacher. The council examines him to see if he so far holds the same doctrines that they can advise his ordination or installation. The committee examines him to see if he so far holds them that it can fittingly accept him, as far as his faith is concerned, as a missionary in the work of churches sustaining the board. Now this function being the same in all these cases, and being necessary to any safe receiving of men into the ministry, this right of questioning, essential to discharge of the function, cannot be given up without the sacrifice of vital principle in our work. This identity of function is admitted by most, if not by all, as one writes in a letter just received who is very widely acquainted with the ministry of the State: "That the committee has the same right as councils to ask questions of candidates we have never denied, and I do not know of any one who objects to it. We simply object to the formal and practically uniform questions which require, in each instance, such answers as will show that the candidates accept the written or the unwritten creed of the Prudential Committee." That the questions are "uniform" is no more of an objection than that they are "the usual" questions, *i. e.*, on the topics now under discussion in every council that assembles. What councils want to know is what men believe on these points, how they interpret the creeds and statements they have presented on these vital things. These are the very questions they should ask, and why should not the committee ask their questions on these very points? And they will naturally be the "usual questions."

But is there evidence that the committee requires answers to be conformed to their written or unwritten creed? For the vital thing is not, "What questions do they ask?" but, "What must the answers be that they may be satisfactory?" For if the committee require anything more than "the evangelical doctrines commonly received by the churches sustaining the Board" then are they false to their trust. But is there evidence of this? Dr. Quint says in the *Congregationalist* of Feb. 16: "It does not appear that any candidate was required to subscribe to this outline" (the one formerly sent to the candidates). "It is doubtless true now, as it was before, that implicit conformity in all particulars is not always required." Is it ever required? The fact that of fifty-one who have been asked these "additional and usual questions" all but two (in whose case none would have been satisfied) have answered satisfactorily to the committee shows that no such requirement exists.

We do not see how this right of asking these "additional questions" can be given up or how the committee can pledge themselves not to exercise it without a sacrifice

of principle which no seeming good can justify. Let us watch the committee and see that they apply the rules of administration in that "spirit of liberality" which the board "expects" they will, not suspecting any wrong but expecting only the right.

In Brother Thurston's reply I am glad to recognize not only the spirit of Christian courtesy but also perhaps the ablest statement which I have seen upon his side of the case. I would like, however, to keep in mind a few simple points.

1. That portion of the first regular question to candidates which provides for reference by candidates "to any creeds of acknowledged weight, as to the doctrines contained in these creeds," was adopted by the board itself at Minneapolis and plainly contemplated the acceptance of such creeds within the limit specified.

2. In the case of persons presenting their views in their own language it is plain that, under the existing system, the committee may ask further statements as to omitted doctrines or doctrines erroneously set forth. But neither in this case nor in the preceding has the committee any right to go beyond the "doctrines commonly held by the churches" or to intimate any sectional or partisan theory of any doctrine—such as the old East Windsor theories as against those of Professor Park, or *vice versa*.

3. Any inference from practices in ecclesiastical councils is absolutely fallacious and misleading. The Prudential Committee is not an ecclesiastical council, has none of its functions, is endowed with none of its authority and has no likeness thereto. It is a business committee of a private corporation.

4. Supplementary questions are not always asked. For instance: Within a few weeks an applicant made this answer to the first question: "In so far as I understand it I can subscribe in full to the declaration of faith formerly sent out by the home secretary to missionary candidates." The candidate was instantly accepted without debate, and it was thus declared that the creed suggested was one of "acknowledged weight." Why not regard as of equal "weight" the "Burial Hill Declaration," which was unanimously adopted by the whole body of our churches through their delegates in National Council assembled, and which was then declared to be their missionary platform?

5. The vital question to me is not whether this committee or that committee shall have this policy or that policy, this year or next, but whether any committee shall have any policy other than one ordered by our churches through their own organic authority. I would like to see the day when the churches of our land shall control their own missionary operations, and I care much less for these minor discussions than for that vital principle.

A. H. Q.

CANDIDATING.

BY A MINISTER'S WIFE, NOWHERE, CT.

It was with some amusement and not a little sadness that I read the candidating symposium in the *Congregationalist* of March 9, since my husband has had four applications this month from seeking ministers. Moreover, I happened to know that there was scarcely a minister within a radius of twenty miles who was not either seeking a change or who would be glad of some providential opening, while, on the other hand, their churches would not be inconsolable in their loss. Is this the fault of the church or the minister? I shall not attempt to decide but shall give a few instances which have come to my notice as a minister's wife.

A young minister has devoted six years to earnest labor in a small but growing mission church. At first he had a salary of \$900, but taking unto himself a wife this was increased to the enormous sum of \$1,000, out of which he paid \$200 for house rent and with the rest managed to eke out a modest living in an expensive city. When the family had increased to four, and no amount of economizing would stretch the sum sufficient to cover the most necessary expenses, he decided prayerfully that it was his duty to tell the society's committee that he could not live upon his salary and asked for the slight increase of \$200. He expected to spend his days with that little church; he had given six years to the work and the membership was many times larger than when he began. After talking the matter over the committee decided that it was not at all likely that he could get another place and voted not to increase his salary. He had tried the manly way and it had failed, so he plunged into candidating. There was nothing else to do. He got a good place with a considerable increase over the sum he asked and the church he left was obliged to give much more before it found a man to fill his place.

For good reasons a middle-aged man decides to leave his pulpit. Through a friend he gets a chance to preach before a newly formed church. He is well adapted to the place, a scholarly gentleman, who will build slowly and well. His friends indorse him cordially in their letters. He preaches one Sunday and the newly appointed pillars of the church at an informal meeting give him a unanimous vote. He is to preach another Sunday before the final decision, but for some reason a Sunday intervenes. This Sunday the pulpit is occupied by a young man from the seminary, with a stylishly cut coat, who, in a showy essay scintillating with rhetorical imagery, thrusts all the world's problems into a nutshell and then cracks it with a masterly thwack. He fairly sweeps his audience before him and they do not suspect that about all he knows is crammed into that one sermon.

When the following Sunday the quiet man, in coat a trifle shabby and several inches less of brilliant linen than his predecessor, takes his place he feels somehow that he does not carry his audience with him. His thoughtful earnestness meets with a chilling response and before the week ends he learns that he is called by a majority of two. "Such a slap in the face I have never before received," he writes to a friend.

To another minister comes a providential (?) call to supply for a Sunday. He has taken a church split in two and by several years of faithful service has brought the church, against heavy odds, to a prosperous condition. There have been sickness in his home and bereavement, but this has stirred no answering chord in his congregation. They are too much occupied with their own interests. No little deeds of love have been shown him, but he has not labored for this reward. Faithfully he has buried their dead, comforted the living, cared for the little ones in his flock, uncomplainingly borne the burdens alone. A heavy undercurrent has been against him, and some have openly boasted that he would be pushed out. All this for the sake of the Master he has borne

patiently, because he knew that to leave the church pastorless at this critical moment would be to make matters even worse.

The time comes when the crisis seems past; then comes the seemingly providential opening. Warm letters from friends commending his work precede him. With the prayer that he may bring a message to a lost soul rather than make a brilliant impression he selects two earnest sermons, full of quiet vigor. In the evening he lays aside his manuscript and pleads in a straightforward way for immediate decision. The leading men talk the matter over. Several are not Christians; they are not interested in this decision. They care for tinsel, not depth. They decide that he is not the preacher they want. His past record as a worker counts for nothing; all they desire is an immediate impression of brilliancy, and the string of candidates, stopped for a moment, begins again. When he goes candidating again what shall his prayer be? According to the world's standard, if he expects to get the place, it should be that he make a startling sensation. Here is a church which for its true prosperity needs faithful, pastoral work more than superfine preaching, but they decide upon a man's fitness for his task merely by his flowing rhetoric and bombastic euphemism. It were ludicrous were it not pitiful what slight things effect a momentous decision. Dr. Thwing says that the length of the cuffs of a friend of his lost him a desirable pulpit.

Here is another view. I have recently heard of a minister who is refusing call after call, seemingly for the mere fun of it. The fact that he is desired by other churches puts up his stock immediately. He allows his name to go before churches, he even condescends to preach to them, but so far the salaries offered have not been large enough to tempt him from his present position. His people are proud of his successes but nevertheless that man is doing an un-Christian thing.

What has a minister's wife to do with all this? While her husband is out on his candidating tour, she, poor soul, must remain at home trustfully praying. We ministers' wives must not lose our belief in a divine leading even though candidating ministers meet with queer providences.

SOROBY OLUB SKETCHES.* XIV. THE VOYAGE TO AMERICA.

BY REV. MORTON DEXTER.

They received a hearty welcome at Southampton from "all the rest of their company," by which is meant a number of their fellow-Separatists, who never had joined them in Holland, but had determined to accompany them to America and were awaiting them at Southampton. A letter from Robert Cushman to John Carver implies that the whole number of intending emigrants was about a hundred and fifty. They found themselves in financial difficulties at once. Before the departure from Leyden, while communication between the English section of the party and that in Leyden had been maintained by letters and occasional messengers, one Christopher Martin from Billerica, in Essex, had been chosen to represent the English element in conjunction with Cushman and Carver, who had been

sent to London in behalf of the Leyden contingent. Owing to some carelessness or misunderstanding on the part of these agents—Cushman seems to have been chiefly at fault—sufficient energy had not been displayed and debts had been incurred.

Trouble also arose with the niggardly Weston, who wished to alter the conditions drawn up between the colonists and the merchants who were helping to fit them out. Cushman had taken it upon himself, without proper authority, to agree in behalf of the emigrants to a proposed division, between the settlers and the merchants, of the real estate in the colony at the end of seven years after its settlement, which was unfair to the former and which they now, upon learning of it, very properly refused to indorse. Weston "was much offended, and told them, they must then look to stand on their own legs." They, therefore, were forced to sell some of their provisions in order to pay their debts, and reduced themselves to "great extremities, scarce having any butter, no oyle, not a sole to mend a shoe, nor every man a sword to his side, wanting many muskets, much armour, &c." At last, however, their affairs were settled and they were ready to depart. They were called together, a wise and loving letter from Robinson, which appears to have been written on or about July 27 and to have followed them from Leyden, was read, and they elected a governor and two or three assistants for each vessel to have in charge their order and comfort on the voyage. At last, on Aug. 5, they sailed from Southampton.

Fairly afloat and headed westward they must have thought that now their hindrances were ended. But this was not true. The Speedwell began to leak, and Mr. Reynolds, her captain, declared that repairs were unavoidable. So both ships were headed about and, probably on Aug. 13, they put in at Dartmouth, that picturesque little Devonshire harbor whence so many privateering or exploring expeditions had gone forth in former days. Here the Speedwell was overhauled at considerable cost, which could be illly afforded and while a fair wind blew, of which they longed to take advantage. On Aug. 23 they set sail once more. But after they had proceeded about three hundred miles the leaks reopened and again both ships put back, this time to Plymouth. Of course all this additional voyaging was not only exceedingly disheartening but also made heavy inroads upon their provisions, at the best none too abundant for the unknown future. It was decided to abandon the Speedwell, as unfit for the proposed voyage, and to transfer to the Mayflower as many of her passengers and stores as could be accommodated. So another painful parting occurred, at least twenty and probably more persons, including Robert Cushman, whose heart had failed, and his family, went back to London in the Speedwell. It appeared later that there had been nothing really the matter with this vessel, but that she deliberately had been overspurred and caused to carry too much sail in order to force her to strain and leak, the reason being that the captain and crew, who had been hired to stay a year with the colony, wished to avoid the fulfillment of this pledge. As soon as she was refitted in her former trim she ceased to leak and long did good service.

It is probable, however, that the Pilgrim company actually was no weaker for this sifting which it experienced. Most of those who were left behind would have proved unequal to the severe demands of the early life of the colony. Says Bradford:

Those that went bak were for the most parte such as were willing so to doe, either out of some discontente, or feare they conceived of ye ill success of ye viorage, seeing so many croses befaile, & the year time so farr spent; but others, in regarde of their own weaknes, and charge of many yonge children, were thought least usefull, and most unfite to bear ye brunte of this hard adventure; unto which worke of God, and judgmente of their brethren, they were contented to submitte.

Yet in any case, and especially happening as it did, this diminution of the little company must have been acutely depressing. Once more, on Sept. 6, the Mayflower put to sea, this time to accomplish her errand. At first she had a fair wind which continued for a number of days, so that ordinary seasickness was the only drawback to the comfort of the passengers. But in due time they encountered foul weather and fierce storms. The upper works of the ship became leaky enough to render her uncomfortable and one of her main beams amidships somehow became sprung and also cracked. There was sufficient appearance of danger to cause a conference of the ship's officers and the leading passengers about the advisability of abandoning the whole undertaking and returning finally. But examination showed the ship to be staunch below the water line and by the aid of a great iron jackscrew, which the Pilgrims had on board, the defective beam was forced back into place and braced. So they held on their course, although compelled by the violent gales to lie to for days at a time. On one occasion a young man of the Pilgrim company, John Howland, was thrown overboard by a lurch of the ship but caught hold of a loose topsail halyard and held on until he could be dragged on board again. Those who have made a westward Atlantic voyage in the teeth of autumnal or winter storms and have seen the largest and stanchest modern steamers unable, as they sometimes are, to make any headway for many hours at a time can imagine the distress and fear of the company on the little Mayflower. On Nov. 6, three days before they made land, William Butten, a servant of Samuel Fuller, died and doubtless was buried in the sea.

The longest voyages end, however, and on Nov. 9, more than nine weary weeks after leaving Plymouth, they made Cape Cod. It is no wonder that, as Bradford says, "they were not a little joyfull." It was their wish to settle on or near the Hudson River, so they stood away towards the south to clear the cape. But they soon found themselves among dangerous shoals, probably off the present towns of Eastham and Orleans, and were glad to go about and return to Cape Cod. Doubling the end of the cape they anchored at last, on Nov. 11, sixty-five days out from England, in the calm and spacious harbor of what is now Provincetown. Then, characteristically,

They fell upon their knees & blessed ye God of heaven, who had brought them over ye vast & furious ocean, and delivered them from all ye periles & miseries thereof, againe to set their feete on ye firme and stable earth, their proper elemente.

After all their tribulations they had reached America in safety.

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The Home.

TO A BEAUTIFUL WOMAN.

BY RICHARD BURTON.

I doubt if your face be classic cut,
I forget the tint of your hair;
But I know that your presence is a poem,
And your memory a prayer.

"I pity that girl," remarked a gentleman on hearing that her mother, unable to endure separation from her child, had recalled her from a distant school and put her under the care of tutors in the house. This form of maternal love is not uncommon but it is essentially selfish and usually hinders the best development of character. In all such cases it is the weakness and not the strength of love which the parent displays. Truly did Whittier write:

Love is sweet in any guise,
But its best is sacrifice.

It is lamentable to see men and women in middle life lacking in self-reliance, in independent judgment, in strong manly and womanly qualities because their early development was arrested by too close and constant association with parents to the exclusion of other formative influences. It is well occasionally for the different members of the household to separate from each other for brief visits and journeys. They gain larger views of life, infuse new ideas into the family circle and help, unconsciously perhaps, in the correction of each others faults and weaknesses.

The movement in New York for the erection of an immense apartment hotel for single women is a part of the general transition in industrial conditions which affect the sex. The house will be constructed on the principle of "bachelor apartments," with provision for suites in which light housekeeping may be carried on, but will be entirely independent of any control except such as the women stockholders choose to exercise themselves. In other words, it will be run on a purely business, and not on a philanthropic, basis. Doubtless this is a step in advance over the dreariness of the ordinary boarding or lodging house, and yet it does not represent the ideal state of society when multitudes of either sex herd together in hotels. There will always be a distinct want in any household, large or small, made up exclusively of either men or women. Legislation may abridge working hours, capitalists may construct model lodgings and sociologists may improve the social status of the working classes, but the fundamental lack is not reached unless the home is restored for those who earn their daily bread.

Multitudes who pride themselves upon being economical are veritable spendthrifts in that which is most priceless. They scrupulously save dollars and cents but are prodigal of time and strength. They squander emotion and nervous force and in the crises of life find themselves bankrupt of that which money cannot purchase. Mothers are particularly prone to entertain a mistaken idea of economy. They offer upon the altar of their households daily sacrifices of uninterrupted toil and wonder why they are irritable, depressed and hasty in word and act. They, more than most persons,

need to hoard their time carefully in order to expend it in the recuperation of their physical forces. It may seem a waste of time to drop one's work for a nap or a stroll out of doors, but let us remember that we can serve others best by maintaining our own health and poise of soul. It is an incentive to parents to lay up money because children are dependent upon them. It is likewise "very good for strength to know that some one needs us to be strong." We are under as much obligation to conserve the one as the other.

A TOURIST CLUB.

BY FRANCES ROMEYN.

Our Tourist Club is now in its sixth year and promises to become an established institution. There are many societies bearing this name scattered over the country, but as each one has, no doubt, distinctive characteristics, it may not be amiss to give a short account of the way in which ours has been carried on. As a great deal of the success of such a club is dependent upon its leaders, this hint may be of service to those college graduates whose duty at present seems to hold them down to the humdrum affairs of home life. A club of the kind here described could not fail to prove a source of much enjoyment and profit. There is scope for wide and deep study, as science, literature and art, as well as sight-seeing and historical research, may be included.

Our club consisted during its first year of eight members, only one of whom had had the experience of a trip abroad. Two guides and a journalist were elected, one of the guides, of course, being our traveled member. Upon these three fell the chief responsibility, their duty being to plan out the route, which required an unexpected amount of judgment, forethought, erudition and general information, and to apportion the papers with discriminating care to the various members. Besides this the guides, in turn, were supposed to carry on the meetings in a bright and lively fashion, and the journalist was to give a *résumé* twice during the year of the papers read. As it was the aim of the club to make the trip as real as possible, some of the papers, in cases where it did not seem too forced, were written in the form of journals.

England and Scotland were the first countries visited in imagination, and so vivid did we succeed in making the tour that when various members afterwards found themselves *de facto* upon British soil they did not feel like strangers in a strange land. One paper on The Poets' Corner of Westminster Abbey possessed so truly the poetic spirit which ought to belong to that sacred spot that when this was really seen by a tourist she felt that the first "visit" was by far the most satisfactory. Our "drives" and "walks" about the cities and among ruins, by lakes and over mountains, were always enlivened by historical and biographical reminiscences and stories of the olden times. When we saw the houses of Parliament we discussed the questions of the day.

Once in a while we had a "solid" meeting, as when, having transported ourselves to Germany, where we spent a year and where we shall go again, we felt that a few subjects needed serious study. The

papers then consisted for several meetings of sketches of the history of mediæval and modern Germany, of German literature, music and the rise and progress of art. Both court life and home life were carefully studied and the results compared. These very general topics were particularized when we visited cities, courts, palaces and various places of interest associated with some special point. Owing to certain peculiarities in our club, we hurried over some of the ground more rapidly than was conducive to thoroughness, especially when we increased the number of members to fifteen. Let it be borne in mind, however, that in all clubs it is important not to introduce an element of heaviness.

During the first two years programs were sent out, a month in advance, to those of the tourists only who were to take part. They were prepared by one of the members who was possessed of a little artistic skill, and it seemed to be her aim to give variety. Sometimes there were sketches or photographs illustrative of the places visited, and then, again, the value consisted in the quality of paper or parchment upon which the subjects were lettered. On the day when our rambles about London brought us to the Inns of Court the programs were legal documents, drawn up in the most approved manner and tied with red tape. During the third and fourth years the programs for the entire year were printed, the covers only being decorated, and these were distributed at the first meetings. From three to five papers were always given, according to the importance of the matters in hand.

We have found that a simple cup of tea or chocolate and biscuits, served after the reading of the papers, breaks up a certain stiffness in the discussion which is supposed to follow, for though the tourists are upon most informal terms at other times, a veil of distant silence seems then to descend upon them. Our club work has been varied, also, by occasional evening receptions of a literary tone and otherwise and by what has been more profitable, if not more enjoyable, lectures and informal talks given through the kindness of friends. Some of these have been rare treats and to them each tourist has been privileged to invite a certain number of friends—the number proportioned to the size of the house in which we were invited to meet.

A large library for reference is, of course, an important factor in the carrying on of these clubs, but for those living in a village not possessed of a public library and who have but few books in their private collection, Baedeker and Murray will furnish much of the needed information. These might form a nucleus for a circulating library, with the addition, as rapidly as the means of the club warrant, of one book at a time, carefully selected with reference to the subject in hand. The library need not be limited to books of travel, for there are many novels which give the finest descriptions of cities and countries, and, as has been said, there are few topics which may not be taken up by these diligent travelers—scientific subjects, in connection with the visiting of the birthplace or home of a famous scientist; art, in connection with Florence or Rome; literature, at almost every turn.

Whether entered into with abundance of time and material or with limitations there

cannot fail to be gained from a Tourist Club both instruction and that type of pleasure which is more than for the present moment.

CONTAGION.

BY LUCY ELLIOT KEELER.

A newsboy took the Sixth Avenue elevated cars at Park Place, New York, at noon on Thanksgiving Day and, sliding into one of the cross seats, fell asleep. At Grand Street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently the young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act and, without saying a word, held out a quarter with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man just as silently offered a dime, a woman across the aisle held out some pennies, and before she knew it the girl had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently without waking him and got off at Twenty-third Street, including all the passengers in a pretty little inclination of the head that seemed full of thanks and a common secret. An observer who told the story added briefly, "Good things are catching."

About twenty years ago a group of sisters, with money and leisure at their disposal, rented a large house in a Western city and asked a few Chinese women who had been abused, and finally deserted, by their husbands to come and live with them. Afterward they took in young girls who had been sold by their parents and who were living in the worst kind of slavery, and to all these they taught housewifely arts and the rudiments of an English education. The opposition to the good work, however, was very great. The young women were deserted by their friends, hooted in the streets, caricatured in the newspapers and even preached against from some pulpits; but they persevered in the path they had chosen and gradually saw public sentiment change. Today work among the Chinese is the most popular charity on the Pacific coast.

"No one could be under the same umbrella for a few moments with Edmund Burke," declared Dr. Johnson, "and not feel that he was the greatest man in all England," and Garfield, appreciating the same power of moral contagion, said that "Mark Hopkins on one end of a log and a student on the other made a college." In the time of Shakespeare it was a common opinion that plants growing together imbibed each other's qualities, therefore sweet flowers were planted near fruit trees with the idea of improving the flavor of the fruit, while ill-smelling plants were carefully cleared away lest the fruit should be tainted by them.

While this fancy is antiquated with the horticulturist it still holds in the human life. Not only do we catch theories and practices from our associates but we ourselves continually set the fashion. A little fellow who lately befriended a boy whom his schoolmates tormented saw that after a

few meaningless jeers and taunts and a trifling hesitation the tide turned and Ned was taken into favor. "It is just like a row of card houses," he said, in telling about it afterward; "touch it at one end and it shows nothing but backs, and touch it at the other end and it is all faces."

ABOUT ONE WOMAN TO OTHER WOMEN.

BY CLARA MARCELLE GREENE.

There was a woman once. She lived in a house. It was a good house. It had floors and carpets and curtains and crockery and best china and Bristol brick and a copper teakettle and stove polish. The woman loved the house. She worshiped every detail of its belongings, from the stiff hair flower-work in the parlor to the scoured table in the kitchen. It was all neat, very neat indeed; and shiny, very bright and shiny. The woman was lean, very lean indeed; and tall, very tall and bony. She wore a spare-looking calico dress, and had elbows, sharp elbows, and very little hair.

But she was neat. She wanted to be neat. She wanted to be neat more than anything else in the world. She was not comfortable, neither were those about her. But that signified nothing. She had always been called the neatest woman in East Medfield, and so had her mother before her, she was thankful to say. So that woman was up with the sun in summer and very much in advance of him in winter, shaking the rugs and rattling the tins and taking time vigorously by the forelock. She scrubbed and scoured and swept and garnished, and squared every chair to an exact angle with the wall.

Children? O, yes, there were children in that house. That is, children were born there and they stayed there till they were old enough to roll their little bodies down the doorsteps. After which they lived out of doors mostly.

The man? Well, yes, there was a man who was married to the woman years ago, and he lived in that house. That is, he slept there and came in to meals after he had wiped his feet on two door-mats and washed himself in the woodshed. Yes; he lived there. He liked the children and the flaky pies and the light biscuits—and he liked the woman. That is, he liked her pretty well. And he was not without a certain pride of possession in her local reputation of being the neatest woman in East Medfield.

Yet he was conscious of a vague discomfort. Week days he did not mind, but Sundays he felt rather stiff and out of place. He could not seem to sit down anywhere and stay there. Sometimes he thought it might be his clothes, for his Sunday boots squeaked from drying all the week and the woman starched his collar so stiff. He always felt as if he should choke when he ventured into the prim parlor and sat down on the stuffed chair. It might be the collar, and it might be partly because the woman would not let the children go in there and he could hear little four-year-old Jimmie softly sobbing outside the door. But he always felt suffocated in there, and so he would go out to be with the children in the sitting-room, where they were admonished by the woman not to touch anything and to keep still because it was Sunday.

If he sat down in the cane seat rocker to comfort Jimmie on his breast for a while the woman looked sharply in with an injunction not to rock, rocking out the carpet. When he would fain stretch out his limbs upon the hard haircloth lounge she would call to him from the kitchen not to put his feet up unless he took off his shoes and asked if he had covered the head of the lounge with a newspaper. So he generally wandered out to the barn or into the neighbors'. And the children they kicked, no, swung, their heels—and wished it wasn't Sunday.

Books? Playthings? Well, you see, the woman had no time for reading. She didn't believe in wasting time that way. She wanted to scour the tins. What would the neighbors say if they were to come in and find her sitting down reading the newspaper? There was the oilcloth carpet, for one thing, that had to be washed with "skim milk" three times a week. Some folks didn't wash 'em but once, but she wasn't one of that kind. And the pantry shelves and the cellar stairs, who was going to keep them scoured if she idled away her time reading? When the children came home from school she made them stand at the threshold, for fear their feet were muddy, while she took their slates and handed them their bread and butter. Then they ran off to play. O, no, there were no playthings in that house. There was a box of blocks once bestowed on Jimmie, but the woman could not have them in the house, they made such a clutter. So they were burned up and Jimmie's lip quivers with the remembrance still.

Sunshine? There was a great deal of that, or there would have been if it would not have faded the carpet or cracked the varnish or encouraged the flies; but sunlight being prone to such deeds of violence, it was barred out by blind and shade and screen.

It was beautiful out of doors. There was a shady road running down through a pleasant valley with a shimmering river and beautiful hills beyond. There were cool woods at the back of the house and a great rock with an overhanging tree where the children played. The house stood in a fair place, where roundabout were beauty and light and abundant suggestion of joy. But the woman saw it not. She often rushed to the door or out to the barn or into the garden, to see if the mop was dry or if the hens had laid or if the bugs were eating the cucumbers, but she had eyes for neither shimmering river nor pleasant valley nor the beautiful hills beyond. Once a neighbor called to her across lots from the back door, "Isn't this a lovely day?" "I don't know anything about it. I'm too busy to be always a-watching the weather," was the metallic reply.

House plants? O, no, they would drip water and make dirt. Once little Jimmie, forgetting himself, brought into that house a whole great handful of buttercups, as many as his fat fingers could reach round, and with his fascinated vision riveted on the golden mass exclaimed, "See, buttercups! Ain't they lovely?" The woman answered, quickly, "Yes, I guess so, but don't bring that mess in here to get 'em all over my floor. Carry 'em right out door, that's a good boy." And Jimmie carried them slowly.

No, there were no flowers nor any such rubbish in that house. It was all neat, very neat indeed. The copper tank was like gold, the zinc like silver and the biscuits would melt in your mouth. And the woman was thin, very thin, and her calico dress flapped straighter every year. She was always tired, always in a nervous hurry. She went days at a time with her head bandaged in vinegar. She knew she was overworking her body. She did not know she was dwarfing her immortal soul.

She never looked up to the sky except to consider the chances of drying the clothes. She never noticed the trees except for detecting caterpillars, nor saw the moon except if it were "wet" or "dry," and stars—she never knew there were any! She never kissed the children. She scrubbed their faces and rasped their hair and kept them clean, so clean. But tender endearment was none of hers. She existed meagerly on the dry bones of life, missing all its succulent juices. Yet that woman was zealous in what to her was a good cause. She was only one of a pitiful number of women who see but one side of this polysided life. Her very ideal heaven was a place where there would be no flies. Her God was neatness, her house her Juggernaut. So by and by, scrubbing brush in hand, down she went beneath its wheels and died.

When the children, now half grown, and the man stood in that dim and dustless parlor where her body lay and looked upon that drawn, white face they felt more awe than grief, and did not dare to stay and went out afraid. The woman had died as she had lived, gaunt, meager, mendicant. What had she carried with her and what had she left behind? She had carried a shriveled soul. She had left—the neatest house in East Medfield, to be comfortably enjoyed by the second wife!

MR. BROWN.

"Old Pete" was a homeless vagabond. The only legacy bequeathed by his parents was a deformed body and a thirst for rum. Left alone in his boyhood without parents, brother or sister, he simply drifted on the great ocean of humanity a tempest-tossed wreck from childhood. His home was the street, his associates the vicious, his familiar acquaintances tramps. He was well known in jails, hospitals, reformatories, prisons. In these places and in the city where he existed the only name by which he was called was "Old Pete." While lounging against a post one day a gentleman stopped and placing his hand upon his shoulder cordially saluted him with, "Good morning, Mr. Brown, won't you go with me to the lecture this evening?"

The tramp looked up in a dazed way, for an instant wondering who Mr. Brown could be. Could it be himself, "Old Pete," that was thus addressed? It was a strange experience to hear the name bequeathed with his legacy applied to a crippled outcast. The slumbering instinct of manhood was aroused and he exclaimed: "Go where? I have no clothes fit to go anywhere. I am not worthy to associate with gentlemen." And all the time wondering at the sympathetic face and tone of the stranger. Who was he that he should care for me, "Old Pete." But in a most respectful tone the

stranger replied, "I will see that you are suitably clothed and that before you go you have a warm supper," which was done. Then slipping an arm within his own the stranger walked through the streets of the great city talking with him as an equal.

That night the outcast, clothed and in his right mind, listened to John B. Gough. But he could not forget the look, the manner, the sympathy of the great heart that ministered to him. Over and over he repeated to himself, "I am 'Mr. Brown,' not 'Old Pete'!"

Straightening himself in the dignity of sober manhood he entered a few days' later a barber's shop, where he was cleansed, brushed, shaved and perfumed with as much care as if he had been a prince. Looking into the mirror he exclaimed to himself: "Who is this, surely it is not Old Pete? No; it is Mr. Brown. What a transformation, how I wish I could kiss myself!"

What were the means of his salvation? A hand laid upon the shoulder of a friendless outcast, a kind voice addressing him as a gentleman, the recognition of brotherhood.

M. P. B.

BOYISH DIFFIDENCE.

BY UNCLE JIM.

Imagine, if you can, a college junior, with coat tails and a moustache, staying away from a social gathering for very diffidence. Yet this is precisely what the writer did in his college days. It was not a small affair, in which individual deportment would be particularly noticed, but a reception to all the juniors by a professor's wife, who had a son in the class and out of the goodness of her heart wanted to entertain them all and give them a chance to get acquainted with some of the young women of the town. More than half of those invited probably were country boys like myself, whose social experiences had been limited to church sociables with an occasional party or husking bee. These jolly home gatherings had in them no suggestion of fear, but a reception at the house of a professor, the fashionable young men of the class, with their city clothes and city manners, dancing attendance on the girls and leaving us rustics to hide our unruly hands and feet as best we would—the picture which imagination drew was appalling and brought the cold perspiration to my brow, and I stayed away.

One simple fact, had I only known and realized it, would have dispelled my fear and smoothed the way for a later advent into social life. That fact was the beauty and fitness of a natural bearing on all occasions and freedom from ceremony and affectation. The notion somehow got lodged in my mind, mainly from the boastful tales of social conquest told by companions, that there existed a certain elaborate code of manners without which one was hopelessly countrified. I imagined a profusion of low bows throughout the evening, after the fashion of the ten-cent etiquette books, and all manner of set phrases and gallantries after a more or less rigid schedule. An awkward bow, the failure to offer my arm at a critical juncture, the ceremony of introduction, the problem of breaking the conversation and departing gracefully—these were real bugbears, dragons, which rose in my pathway and put me to flight.

I should have known that the program was a simple and easy one—a cordial greeting to my entertainers, such as I would give them when making a private call, a chat with such friends as I met or could get acquainted with and then a polite good night. Surely this would have no terrors.

Years have passed and I have had some opportunity of observing the manners of scholars and magnates, the wealthy and the famous, beaux and fair women, assembled in homes and in public places, and I think, almost without exception, that the people of the most experience of the world have been the least ceremonious and the most simple and natural in their manners. Perfect ease and naturalness, of course, are impossible to a diffident youth, but self-consciousness is aggravated among young people of little experience by the notion that social observances, instead of being for pleasure are a burden of ceremony.

ST. CHRISTOPHER.

There was none so tall as this giant bold.
He had a name that could not be told,
A name so crooked no Christian men
Could say it over and speak again.
One day he came where a good man prayed
All alone in the forest shade.
Then the giant in wonder said,
"Why do you bend the knee and head?"
"I bend," he said, "because I be
The weakest thing that you can see.
I pray for help to do no wrong,
To Christ who is so good and strong."
"Ho!" said the giant, "when I see
One strong enough to conquer me
I shall be glad to bend my knees
Which are as stout as any trees."
"But," said the good man, sad and old,
"Yon stream is deep, the water cold.
Prayer is the spirit's work for some;
Work is the prayer of the body dumb."
"If that be prayer," said the giant tall,
"The maimed and sick, the weak and small,
Across the stream and to and fro,
I shall carry and come and go
Until the time when I shall see
Thy strong Christ come to humble me."
So all day long with patient hand
He bore the weak from strand to strand.

At last, one eve, when winds were wild,
He heard the voice of a little child,
Saying, "Giant, art thou asleep?
Carry me over the river deep."
On his shoulder broad he set the child,
And laughed to see how the infant smiled.
Up to his waist the giant strode,
While fierce around the water flowed;
His great back shook, his great knees bent,
As staggering through the waves he went.
"Why is this?" he cried aloud;
"Why should my great back be bowed?"
Spake from his shoulder, sweet and clear,
A voice—'twas like a bird's to hear—
"I am the Christ to whom men pray
When comes the morn and wanes the day."
"No," said the giant, "a child art thou.
Not to a babe shall proud men bow!"
He set the child on the farther land
And wiped his brow with shaking hand.
"In truth," he cried, "the load was great;
Wherefore art thou this heavy weight?"
The little child said, "I was heavy to thee
Because the world's sins rest on me."
"If thou canst carry them all on Thee,
Who art but a little child to see,
Thou must be strong and I be weak,
And Thou must be the one I seek."
Therefore the giant, day by day,
Still kept his work and learned to pray,
And his pagan name that none should hear,
Was changed to Giant Christopher.

Dr. S. Weir Mitchell.

A FEATHERED SHIRK.

BY FRED R. FAIRCHILD.

About the middle of April, when you are looking out for the birds which arrive almost daily at this season, you will notice among the other arrivals a small dull-colored bird, sitting on a fence post or on the ground in a pasture. It will not be difficult to identify this bird as the cowbird, or cow blackbird, as it is sometimes called. The general color is a rusty or brownish black, growing browner on the head, and its note is a clear, shrill whistle, which is generally uttered while the bird is on the wing. Although not particularly musical, the sound is rather pleasant and bubbling and might pass for a song.

The cowbird is one of the worst bullies among birds; I know of but one that is worse, and that is the bluejay. When the cowbird is ready to commence laying, which is late in May or early in June, instead of building a nest and raising its family as any respectable bird would do, it hunts about till it finds another pair of birds which have just commenced nesting, and lays its egg in their nest to be hatched and raised by them. It almost always lays its eggs in the nests of birds smaller than itself, though I once found an egg in a rose-breasted grosbeak's nest. It does not lay its egg till the other bird has commenced laying and generally only one egg is laid in a nest. The birds upon whom it imposes seem to know that the eggs do not belong in their nests, but usually they hatch them with their own. Now and then, however, a bird will try to get ahead of the cowbird by building a new floor to its nest over the cowbird's egg and over any of its own which have been laid. It then commences housekeeping on the second floor and if all goes well raises its family there. Three-storied nests have been found, built by the yellow warbler to avoid cowbird's eggs.

If the egg is hatched the young cowbird is so large and greedy that it either crowds the other young birds out of the nest, when they die on the ground, or by taking all the food which is provided causes them to starve. Thus the cowbird is often the only young bird that is raised and fledged by the rightful owners of the nest.

MILLIONS OF CANDLES.

In order that New England readers may open their eyes to what will shine forth at Chicago May 1 it may be said that the electrical generating plants at the World's Fair will have a collective capacity of 48,000,000 candles—more candles than their grandmothers, back to the "great, great, great" degree, ever dipped or molded. This aggregation of light should be visible to the naked eye at a distance of about 23,600 miles, appearing about the size of a star of the sixth magnitude. Hence, if New England people see a strange light in the west they are not to imagine a phenomenally long twilight or that Chicago is burning.

A WONDERFUL EXHIBIT.

The patent office exhibit for the World's Fair comprises upward of 2,500 models and forms a complete history of inventions. They are arranged in chronological order and show some remarkable contrasts. In harvesters, for instance, the exhibit begins

with the model of a clumsy contrivance used in Gaul in the first century and ends with the most modern machine used in harvesting the latest crop. A similar difference is noticed between the primitive plows of Egypt and Assyria and the fine, sulky plow cultivators of the American farmer. No substantial improvement in farming implements took place from the beginning of the Christian era until the establishment of our patent system. The advance in firearms, in sewing and spinning machines, in steam engines, in the arts of weaving and printing, is illustrated in the same way, making a collection of great cost, value and beauty. Some of the machines of the present day seem almost human in their intelligent working.

BLOODROOT BLOSSOMS.

When shiv'ring through the skies
Spring sought the wintry earth,
She saw with longing eyes
The gleaming stars arise
To light her path!

She might not wait or stay
To pluck them for a crown,
For dim and far away
The world expectant lay,
And she must hasten down.

But there, for necklace bright,
With soft, cold hands she made
Some stars, all snowy white,
Gleaming like those of night,
And on her young breast laid!

Lo, on Spring's bosom cold
These starry blossoms glow,
Half hid by many a fold
Of brown leaves, sere and old,
And sodden by past snow.

—Margaret Deland.

EASTER MONDAY IN WASHINGTON.

A novel sight may be witnessed each year on Easter Monday at the nation's capital, provided the day is pleasant. How the custom originated nobody knows but for several years the White House grounds have been taken possession of by children under ten years of age for the purpose of rolling eggs over the grassy slopes back of the executive mansion. Previous to President Hayes's administration the sport was enjoyed on the terraces surrounding the Capitol but the trampling of so many feet, a crowd of from 5,000 to 8,000 usually attending, made it necessary to forbid it there. The children assemble soon after breakfast and some bring their luncheon and remain all day with their mothers or nurses. President Arthur always came out to witness the merry scene and one year President Cleveland gave the little folks a reception in the East room, on which occasion a bright-eyed boy generously offered him an egg assur-

ing him that he had "plenty more in his basket!"

STAMPS AS WALL PAPER.

In a certain old-fashioned house in London there is a room about twelve feet square that is entirely papered with postage stamps. It is estimated by Mr. Palmer, the largest stamp dealer in the world, that those stamps would be worth \$5,000,000 but for the unfortunate circumstance that not one of them is genuine. Mr. Palmer extracted these forgeries from collections that he has bought from time to time, and, as a rule, the people from whom he bought them did not know that they were forgeries. But no forged stamp can pass as genuine when it falls under the scrutiny of the expert Palmer. This crazy patchwork shows a specimen of every known stamp in the world. The *Pall Mall Budget* of London says that there are 70,000 stamps on the walls of the room and it took almost thirty years to collect them. "To make wall paper out of them kept four pairs of hands busy for three months. They are pasted upon canvas, so that in order to remove the stamps it will not be necessary to remove the building. Paste, not gum, has been used, as gum discolors stamps. Having been fastened to the canvas the stamps were treated to a coat of shellac and were then varnished."—*Harper's Young People*.

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Cleve—to that which is sure,
Cleve—to that which stands the test,
Cleve—to that, both pure and best,
Cleveland's Baking Powder.

CONVERSATION CORNER.

FRIENDS and Fellow-Cornerers: From far down in the letter box our initial has fished up a French ? and a French riddle:

DOUGLAS, MASS.

Dear Mr. Martin: Where can I get the New Testament in French and at what price? I am studying French at school and wish very much to read the Bible in that language.

LIZZIE C.

I went over to the Bible Society rooms on Bosworth Place—that is an easier entrance than the steep and narrow stairs at 41 Bromfield Street—and found *Le Nouveau Testament* for ten, twenty-five and forty cents. The second is the best unless you want a nice binding. That is a capital idea to read the Bible in any language we are studying; it is easy because we have the English in mind, and the old verse gains new meaning in foreign words. *Latin Cornerers* will be specially interested in having the ancient "Vulgate" version used by the church for so many centuries, many phrases from which are familiar to us now, as *Miserere* (Ps. 51: 1), *Pater noster* (Matt. 6: 9), *Nunc dimittis* (Luke 2: 20). I remember seeing on a schoolboy's table a small copy of the Vulgate New Testament, with these words (I think) written on the fly-leaf by his father: *Scrutamini scripturas*. If you get one find that quotation.

But to return to our French—this is from a Boston D. D.:

Dear Mr. Martin: Cornerers studying French may like to guess at this old riddle. Read the letters as they stand, noting that the second *a* is long and under *p*.

Yours cordially, IONA.

Now from France to Spain:

PORTLAND, ME.

Dear Mr. Martin: Have any Cornerers noticed on the Spanish and Cuban s—[That is the word we were not to use again for a long time!—Mr. M.] the word *Julia* on the lower part of the bust in the portraits of Alphonzo XII. and XIII.? What does it mean? What are the new \$5 Columbians used for?

Yours truly, ELLA M.

On packages of books sent abroad. *Julia* is not a name belonging to the Asturian dynasty. Is it not the sculptor's name? That is usually placed there.

Apropos of Spanish royalty I quote from the letter of a schoolgirl in the Connecticut Valley describing a teacher's lecture on Spain:

... She has a very bright way of telling about her travels. She spoke of her visit to San Sebastian and of walking up a hill behind the city with Mrs. Gulick. On the way they met the Queen of Spain walking. They turned aside for her as it was a narrow path. To show them that she knew English the queen said in slow tones, "This—path—leads—till—the—top—but—it—is—very—bad." The queen walks a great deal and swims every day in the bay. The sailors from a ship of war go out in boats so as to aid her in case of accident, and other men go in the water for the same reason, but she often outswims them and they have to get into the boats and be rowed ashore! Meanwhile, the little king plays in the sand in the care of his nurses, who are dressed in red and black.

And now from Spain to Scotland:

Dear Mr. Martin: As you are expected to answer everybody's questions will you tell me where The Scottish Clans and Their Tartans, mentioned by Mr. Rowe in the *Congregationalist*, Feb. 2, can be bought and the price? As I am descended from the Scottish Covenanters and number among my ancestors the Nesmiths, Greggs, McKeanes, Dinsmores, Cochranes, Cargills and Rankins of the early New Hampshire settlers, it is not so strange to me

as to him that the book is in demand. If "Esau" knew that I was writing to you he would doubtless send his love to Kitty Clover.

Very respectfully, M. M. N.

A boy descended also from a Scottish clan lent me his copy—published in Edinburgh but with the imprint of the Scribners, New York; price, \$1.00. It enumerates ninety-six families, from Brodie to Urquhart. I am not a worshiper of clans and crests, but I have a great admiration for the strong and sturdy character of the "Scotch-Irish" emigrants, who settled Londonderry a century after the Plymouth Pilgrims. The inheritance of their grand principles is more to be prized than the checks and colors of their plaids!

ANDOVER, MASS.

Dear Mr. Martin: I enjoy reading the Corner every week very much. As to the word *Dee*... [this came just too late for the D discussion two weeks ago.—Mr. M.] Where can I get Emily Dickinson's poems?

Yours sincerely, LOIS C.

If you have no bookstore in Andover send to Roberts Brothers, Boston, the publishers, "long price," \$1.25.

And now I have a full dozen of letters and cards (the *dozen* comes in from Maine while I am writing and closes thus, "Some old men read the ? Corner") about the "Count that day lost" quotation of March 9. Most of them give—more fully—the answers of Feb. 2, referring to Stanford's Art of Reading and the British Museum autograph-book. I have taken pains to learn all I could about the latter as the earliest known instance of the quotation. It was written "circa 1691"; I suppose that means about 1691, so that we will "play" that it was written in 1693, perhaps 200 years ago today! It was an inscription in David Krieg's "*album amicorum*" and was headed *Virtus sua gloria*—please translate. The writer was Jacob Bobart, the younger. Jacob, the father, was "keeper of the physic-garden" in Oxford and had a goat which followed him like a dog. Jacob, Jr., held the same office, lectured on botany and made a *hortus siccus*—does that mean a herbarium?—in twelve folio volumes. Some of this information is from the *Memoirs of Mr. Martyn* (they used to spell our name with a *y* in England), professor of botany at Cambridge, and so must be reliable! One lady remembered the quotation on an old calendar of Macular, Parker & Co., the veteran clothing house. One of the firm kindly found their block calendar for 1888—a very remarkable compilation—but credit was given to "Stanford."

Some think that the couplet, whoever wrote it, was borrowed from the famous saying of the Emperor Titus at the close of a day when he could recall no good deed done—*Diem perdidit!* (But did not we anticipate that in the Feb. 2 Corner?) It is interesting to remember that he was the one who destroyed Jerusalem, A. D. 70, and in honor of whom the "Arch of Titus" was erected in Rome. I wish you would look up the lines in the second book of Young's Night Thoughts:

"I've lost a day"—the prince who nobly cried
Had been an emperor without his crown;
Of Rome? say, rather, lord of human race!
He spoke as if deputed by mankind.
So should all speak; so reason speaks in all.

Let us remember and profit by the sentiment, but

Count as surely lost every minute's time
We spend in finding out who wrote the rhyme!

MR. MARTIN.

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The Sunday School.

LESSON FOR APRIL 16.

Job. 23: 1-10.

JOB'S APPEAL TO GOD.

BY REV. A. E. DUNNING, D.D.

The process of great trials is long. The heaviest blows often are not the first, which stun and daze the sufferer, but the wearisome brooding over the loss without light from within or from friends or from God refines the agony of suffering. With this typical man of sorrows the memory of property destroyed, children perished, honorable position vanished, while constant bodily pain kept his anguish keen, moved him to the vain question endlessly repeated, Why were these sufferings sent on him? It is the question which very many have at some time in their lives to ask for themselves and it is put to all who would comfort their fellowmen. What answer can we find to it in these words of Job? We shall discover such answer as they offer if we follow carefully his thought. He declares:

1. *His desperate condition* [v. 2]. From his friends no comfort comes. They consider his complaint an evidence of his sinfulness. To them it is rebellion against God. They rebuke him for this spirit. They exhort him to submit uncomplainingly to the hand of God. Who has not heard such talk to mourners as the last lesson we studied? What mourner to whom such counsel has been addressed has not desired to say, as Job said:

I could also speak as ye do;
If your soul were in my soul's stead,
I could join words together against you,
And shake mine head at you.

Job is one of the best of books to teach us how to comfort the sorrowing. Silent sympathy, tender recognition of the weight of the blow, united appeal to God are better consolation than easy advice to submit to Him without complaint.

No comfort either comes to Job from God. He can get no light on his trials. He is sure they are not punishment for his sins, though his friends keep reiterating their accusations. He can neither see in them any vengeance for wrongdoing nor any advantage to himself or others.

Behold, I cry out of wrong, but I am not heard:
I cry for help, but there is no judgment.
He hath fenced up my way that I cannot pass,
And hath set darkness in my paths.

There is absolutely no hope in his heart. He sees nothing before him but

A land of thick darkness, as darkness itself;
A land of the shadow of death, without any order,
And where the light is as darkness.

To such a soul there is but one thing left. That Job expresses as:

2. *His desire to be judged by God* [vs. 3-7]. The failure of his friends to give him any satisfaction, the utter perplexity of his own mind, drive him to cry,

O that I knew where I might find Him,
That I might come even to His seat.

No other source of consolation can give any satisfaction to the soul in its greatest struggles. When the shadow of the cross fell on Jesus He took His disciples apart to the outermost boundary of Palestine to tell them of His coming trial and to receive their sympathy. But they had no word for Him except an empty assurance that His forebodings would not be realized [Matt. 16: 22]. Only on the Mount of Transfiguration, where He sought and found God, could He gain the strength He needed: There men who had been in heaven long enough to know its secrets talked sympathetically with Him "of His decease which He was about to accomplish at Jerusalem." Again, when He strove to make His disciples understand the sorrows that were coming on them, and warned them of their defenseless condition when He should be gone, they only brought Him two swords by way of

answer. No wonder He said, "It is enough." How many a sufferer has turned from his friends, whose words were only added trials, and has cried out after God!

But in two respects Job was mistaken, as we shall see when we come to the end of the drama. He did not understand himself when he thought he had the right to plead his cause before God, and he did not understand God when he thought he could convince Him with arguments. He had to confess at last that he loathed his own words, and that in speaking of God he had been talking ignorantly [chap. 42: 3-6]. This brings us to consider:

3. *His failure to find God* [vs. 8, 9]. Which ever way Job turned he could not meet Him. God is everywhere, but no answer from Him was given to the cry of the suppliant. Is that a strange experience? And is there any greater trial to those already tried than that? Without God there is no explanation of pain, either to him who endures it or to those who sympathize with him. The problems of life do not grow easier with experience. As society grows more complex, as the nations come closer to each other and the miseries of millions are disclosed to us, it is far more difficult now than it was in Job's time to explain them. Look at the uncounted multitude who every year starve to death in China. Look at the millions of widows in India, many of them mere children, doomed to a living death. Think of the lepers wasting slowly into loathsomeness! What comfort is there for those who feel the awful woes of mankind unless they can find God? Here was Job's greatest trial, greater than the keenest physical pain, the torture of his friends, the extinction of hope—that he could not find God. There was no answer to his cry but its echo. Then we come at last to:

4. *Job's trust in the unseen God* [v. 10]. Though he could not find God, God would find him. God knew his path. God's eye was on him. He must grope in darkness, but he was not unnoticed. Happy is the man who has wrought that conviction so firmly into his life that it cannot fail. That is a sure anchorage. Darkness may be round about us, but His eye penetrates it. Doubt may overwhelm us, but it cannot sweep away the heart that is sure God sees and remembers. Whatever questions buffet him the trusting man will keep on doing what he believes God wants him to do and leave the results with Him. Paul with his thorn in the flesh besought the Lord again and again to remove it. He felt it as a messenger of Satan to buffet him. He could see no use for it till at last he got in answer to his pleading, not the removal of the trial, but the assurance that divine grace would be given him to bear it. That was enough for so loyal a soul as Paul. He declared that not only did he not desire that his trial should be taken away, but that he gloried in it that the power of Christ might rest on him.

That was the way into the light which Job at last found and of which he began to have a vision in the words we are now studying. "When He hath tried me I shall come forth as gold." For a moment, at least, he saw trial as discipline, believed that God was doing it and looked with confidence to its end. We, seeing behind the curtain of this drama, behold God pointing to His servant and saying, "A perfect man and an upright man, one that feareth God and escheweth evil." We hear the taunt of the adversary, "Touch his bone and his flesh, and he will renounce Thee to Thy face." And the divine confidence in Job is once more expressed that no enemy can destroy the loyalty of the true servant of God. If Job could have seen that would he not have withstood the attacks of all his foes? He did withstand them. The picture is given to us that in the hour of trial we, too, may cling to God. Suffering may be the business on which He sends us instead of doing. Be it

so. He has one great plan to work out and He takes us into it to work with Him. Let us only stand faithfully where He places us till His kingdom is perfected and our work is done. Then "when He hath tried me, I shall come forth as gold."

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Use the simile of the last verse of the lesson as the basis of the teaching. Show a gold pin or ring or coin and let it tell its own story. Go back to the time when it was hidden in the dark earth. Describe the washing and the smelting and all the steps of the process necessary to the finished product. Show how the hot fire must burn away the dross before the gold is ready to be made into the shining coin. Then picture the stamping and cutting. At last the gold piece is ready to go on its mission. What can it do now. Imagine the good it may do. Perhaps it may send flowers to the sick people in the hospital. Then it may buy clothing for some shivering child. Again it may send books and papers to boys and girls who are far away from our schools and libraries. The gold piece must always be doing good as long as it is kept in use. One can hardly fancy all it may accomplish. Could the grains of gold buried in the sand ever dream of the glorious use to which they were to come? Or could the golden mass in the hands of the goldsmith know why the fire and the heavy rollers and the hard tools were needed to bring it to its best use?

Recall the story of the trials of Job and the teachings of last Sunday, with the Golden Text. Could Job understand why so many troubles were necessary to make him the best man he could be? But he could trust, even if he could not understand. Sometimes he questioned in his trouble. He called out, "Oh that I knew where I might find Him!" and he felt that he could not see God. But he could comfort himself even then. His trust was stronger than his fears, and his words of faith are some of the grandest ever uttered:

But He knoweth the way that I take:
When He hath tried me, I shall come forth as gold.

The gold in the hands of the refiner might well say, "When He hath tried me, I shall come forth as gold," and what a glorious work is before the piece of gold money when it is finished. Will it not help boys and girls over many hard places to remember the story of the man who trusted that he was to come forth out of the fires of affliction as gold? May the words, "I shall come forth as gold," be stamped on every coin which we may see and use. Little circles of gold paper with these words written on them may be the home reminders of the lesson. And the text, "But He knoweth the way I take," should be so written in the heart that no fiery ordeal can ever burn it away.

THE CHURCH PRAYER MEETING.

Topic, April 9-15. Spiritual Ebbs and Flows.
Ps. 124; Rom. 7: 15-25; 2 Cor. 4: 6-18. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, April 16-22. How Can We Find God?
Job 23: 3; Luke 12: 9-13.

Did you ever hunt for four-leaved clovers and after a diligent but fruitless search have your patience tried by somebody coming up by your side and discovering in an instant at your feet the very thing for which you were looking? It sometimes seems as if certain persons had a peculiar affinity for four-leaved clovers. Perhaps, however, if we knew the whole story, we should find that they had

trained their eyes to such a keen pitch of discernment that the moment they glanced over a field they saw what others overlooked. We wonder that certain persons find God so easily, see Him in flower and mountain, in picture and statue, realize His presence in the midst of their common tasks. It may be that their spiritual eyes went through a process of training. "The natural man," says the apostle, "knoweth not the things of the Spirit." If we could study their lives carefully we should probably find that they came to a knowledge of God by looking in, by looking out and by looking up.

No man can look honestly into his own heart and mind without finding there traces of God. Within the human breast are longings, aspirations, hopes, ideals, which testify unceasingly to God. They may be ignored or stifled, but they cannot be uprooted and if one will only take the time and the trouble to candidly study himself he will find himself on the broad highway to God. Then let him look out to the natural world about him, viewing its wondrous and varied beauty, its perfect symmetry, its majestic order; let him look out, too, upon his fellowmen of all conditions and ages as he touches them through personal contact or through history and biography. "He who is near the heart of nature," some one has said, "is near the heart of God." And he who has a broad and sympathetic touch with mankind finds much in his fellows that teaches him of God. It is said that nothing gives Dr. Oliver Wendell Holmes more satisfaction in these his advanced years than to meet persons in the social relations of life. Every old friend, every new acquaintance he looks upon as possibly adding to the interest and value of his own life. And any man who is looking for God learns to turn to account every contact with others. He looks for something of God in them, some evidence that the Spirit is working upon their lives.

But it is necessary, too, and most necessary of all, to look up. Another name for this is prayer. There are occasions when one needs to be lifted above the natural world and the busy, driving business world and the social whirl into unbroken communion with God. It is not a mere chance that God has always been conceived of as located in the heavens above us. Jesus lifted up His eyes unto heaven when He would commune with His Father. Stephen gazing upward saw Jesus in the heavens. The inward and the outward look need to be balanced and supplemented by the upward look.

There are other ways in which we can find God. Mention purposely has not been made of the chief avenues to God—the Bible and Christ—because they will occur to every one as the first and most important. With all these ways of finding God, above all with God continually seeking us, what an awful thing it is for any man to fail of finding Him!

Parallel verses: 1 Kings 19: 11, 12; 2 Chron. 31: 21; Job 11: 7; Ps. 27: 8; 34: 10; 63: 1; 119: 2, 3; Prov. 2: 3-5; 8: 17; Ezek. 34: 15, 16; Mal. 3: 1; Matt. 6: 28, 29, 33; 25: 40; Luke 13: 34; 15: 3-7; 19: 10; Acts 17: 27, 28.

PROGRESS OF THE KINGDOM.

OUR WORKERS IN SPAIN.

Bull fights for centuries have been a favorite amusement with the Spaniards. The Inquisition thrived there in all its bloody glory, but the Bible from the time of Philip the Second has been a prohibited book until recent times. As late as 1863 men were imprisoned for reading it. The baggage of travelers crossing the frontier was examined not only for wine and tobacco but for the Word of God, which was confiscated when found. It is to the honor of the old Bay State that as soon as religious work by the action of the government had been made possible in that historic land,

which for three centuries had closed its gates to the gospel, that two of her choice souls went out to Santander to labor alone in an untried field. Others had been sent to Barcelona and elsewhere, but after working nobly were obliged by failing health to return to America, leaving Mr. and Mrs. W. H. Gulick the sole representatives of the board. A heavy task was laid upon their shoulders to create a pure church, to put the Bible into the homes of the people, to preach the word of God, to build on the ruins left by the Inquisition and a tyrannical training of conscience. Their efforts were successful and today Spain is open to the preaching of the gospel from the Bay of Biscay on the north to ancient Tarrish on the south.

About twelve years ago Mrs. Gulick made a call on a member of the church and found a young girl in the house deep in the mysteries of an American sewing machine. She discovered that the girl was hungry for an education, invited her to the chapel and the result was a compact between the two new friends, the one to sew an hour a day, the other to give lessons in intellectual and religious truth. This was the beginning of a school which today exerts a marked influence in the nation. That first pupil is now the wife of one of the young men of the Santander church and together they are efficient "foreign" missionaries of the school in Pau, France.

During these twelve years since Mrs. Gulick took the first girl into her family to be educated she has had 113 boarding pupils, while the influence of the school is felt throughout Spain, its representatives being engaged in evangelistic work in fifteen important centers. In addition to this, through the efforts in part of our missionaries, many churches were formed which have stood the test of persecution for years.

Thus it is evident that the foundation work for a large and influential International Institute of Girls in Spain has already been done and well done. Leading residents in San Sebastian, who would not have crossed their threshold to attend school exhibitions ten years ago, now do not hesitate to accept such invitations. The girls in school are nearly all earnest Christians. A prize obtained by the school last year in a public examination caused a great sensation in the city, receiving eulogistic notices in the daily papers, which were copied in Madrid journals and so spread throughout the country. At one of the public ceremonies a few months ago the mayor of the city, representatives of the church and high schools were gathered for the annual opening of the institute.

In view of these results, with such bright prospects for the future, a corporation has been formed under our Massachusetts statutes with the name of the International Institute for Girls in Spain, its purpose being to establish and maintain an institution for the education of girls in San Sebastian, Spain. The place where the corporation is located is the city of Boston. The list of officers is as follows: John N. Denison of Boston is president and Edwin H. Baker of Ware treasurer, and there is a strong board of directors.

Here is another opening for generous gifts, and the demand comes forcefully to us from that land now more closely linked with ours as we recall the heroism of one who dated his letters 1492.

OUR OWN WORK AND WORKERS.

The friends of the Doshisha are mourning over the death of Mr. Yamanoto, who warmly seconded Dr. Neesima's plans for a Christian college, these two friends constituting the original Doshisha or One-Purpose Company. Singularly enough, it was not till several years after the Doshisha was founded that Yamanoto was baptized and received into one of the Kyoto churches. In his early days he

was an earnest student and patriotic soldier, doing valuable military service, but for the last twenty years he has been blind and crippled. The third anniversary of Dr. Neesima's death was observed by services in the university chapel, which were very largely attended. Some of his letters showing his earnest love for Christ and his fellow-countrymen were read and the addresses were delivered by two Japanese professors who have just returned from three years' study at Yale with the degree of Ph. D. The students this year number over 500 and the professors, with their wives, make a band of sixty workers.

A little more than a year ago a Christian in Talas, Western Turkey, having been deeply impressed by appeals for those who are without the gospel, asked if there were any way in which a coin that he brought to the missionaries could be sent to buy Bibles for the heathen. This was the beginning of what is called the "One-cent-a-week Bible Society." Forty-three persons signified their willingness to join it, agreeing to give ten paras, or about one cent, a week. Steps were taken toward organization, officers and committees elected. Mr. Fowle of Caesarea gives in the *Missionary Herald* a glowing report of the society at the close of its first year, when an anniversary meeting was held. He says: "Of the 120 members eighty-one were from Talas alone. During the year \$8.80 had been sent to each of the following countries: Japan, China, India and Micronesia with twice that amount to Africa, making a total of \$52.80. You should have seen the joy depicted on each countenance as they heard this report and listened to an interesting letter from Mr. Wilder of Africa, telling of a journey into the interior in which our Bibles were distributed. At the close of the service a thank-offering was made amounting to nearly \$10 and other contributions were forwarded, making the total income of the society for the first year about \$88."

It seems as if the Christians in Turkey are specially imbued with the true missionary spirit in their desire to help those who are less fortunate than themselves. Miss McCallum writes of the benevolent work which the girls' school at Smyrna has carried on. They have a flourishing W. C. T. U. and a King's Daughters circle, which has visited the sick, contributed Christmas gifts for two mission schools and provided as far as possible for several poor families. Besides all this work at home the pupils are supporting a little girl in India and have contributed to the library fund for the Kobe Home, also to Dr. Paton's work in the New Hebrides. The school has been larger this year than for several years, numbering twenty-three boarders and in all ninety-two pupils.

The eagerness of the colored people for an education is shown in their attitude toward a new school in Maleo, N. C., recently opened by the A. M. A. Several are making great sacrifices in order to send their children to school, as they are all useful in working the small farms which their fathers rent. Thirty-one scholars were enrolled at first but as the knowledge that a school has been started spreads more come flocking in every day. Some of them walk over four miles. Several of the older boys who have rented land and are obliged to work are planning to study on rainy days and evenings at the missionary's house. There is some prospect of forming a Congregational church in this town, about a dozen men signifying their willingness to do so if it would be for the good of the school. With their wives and families there would be at least twenty as a nucleus. Thus the churches follow closely in the wake of the schools and a new spirit of enterprise and ambition takes possession of these neglected people.

Literature.

BOOK REVIEWS.

MR. ROPES ON WATERLOO.

The battle of Waterloo must long remain the most interesting military event of modern times, not only because the issues it settled were of exceptional importance, but also because Wellington, Blücher and especially Napoleon were men of heroic proportions. Besides the dramatic aspect of the conflict its value for the study of the art of war is great. The campaign was brief, lasting only four days, and consequently the scene was somewhat contracted. Moreover, Quatre Bras, Ligny, Wavre and Mt. St. Jean are so situated with reference to each other that they can readily be kept in mind as the struggle takes on new phases from hour to hour. These considerations explain the eagerness with which many persons awaited the appearance of the volume with the title of *The Campaign of Waterloo*, which Mr. John Codman Ropes was known to be writing. Mr. Ropes has rendered his work complete by adding an atlas of the *Campaign of Waterloo*. It ought to be said that there is at the close of the book a good map of the whole region, which would be of help to those who cannot have the atlas.

Yet the atlas is indispensable if one wishes to go thoroughly into the details of the various movements. In addition to a map of the theater of the war and a map showing where Wellington's chief of staff believed his forces to be at 7 A. M., June 16, there are twelve maps marking the position of the three armies at different times from 2.30 A. M., June 15, to 8 P. M., June 18, the hours at which the campaign may be said to have begun and ended. Maps 13 and 14 give the exact contour of the field of Waterloo by isometric lines with an interval of one meter. But the atlas is not the only feature of Mr. Ropes's work which from its completeness gives the reader that peculiar intellectual joy understood by those who have known it. There is an air of mastery, of control, about the treatment which inspires confidence.

Those who have read Mr. Ropes's sketch of Napoleon published some years ago may be inclined to look in this new volume for a tendency to place the emperor's acts in as favorable a light as possible, but this suspicion is not justified. Of course, Mr. Ropes has his own theories on special occurrences, like the delays during the morning of Ligny and Quatre Bras, and, therefore, at times he seems a little inclined to over-emphasize the evidence in his support. But, where the evidence is of doubtful interpretation and somewhat meager, every historian must adopt that hypothesis which to him appears most plausible and urge all possible considerations in its favor. No exception can be taken to Mr. Ropes's method of reasoning, for it is pervaded by a spirit of scholarly fairness. Whenever he is in disagreement with previous writers, like Siborne, Chesney, Charras and Maurice, he has good grounds for his criticisms. Although he thinks golden hours were lost on the morning of the sixteenth, yet he is convinced that Napoleon could not safely have attacked Blücher before Ney was ready to move upon Quatre Bras. Moreover, he believes that at the close of the battle of Ligny, in spite of the wanderings of D'Erlon's corps and its consequent uselessness either to Ney or Napoleon, the objects of the campaign thus far had been largely attained. The foundations of Waterloo's great disaster were not laid until the following day when, instead of vigorously attacking the British with his own and Ney's troops, except a detachment sufficient to watch the retreating Prussians, Napoleon wasted the morning in fatuous idleness. Mr. Ropes also blames Napoleon for not at least ascertaining the direction which the Prussians had taken, and thus being unable

to give Grouchy more precise orders. Indeed, he holds Napoleon's most serious mistake to have been his determination to detach Grouchy with 33,000 men after he had, at about 1 P. M., June 17, begun to suspect that the Prussians were retreating upon Wavre in order later to join the British in front of Waterloo. Nevertheless, he thinks that had one of Napoleon's tried marshals been in Grouchy's position Napoleon would not have been left to contend unaided with two armies on the field of Waterloo. It is on such points as these that Mr. Ropes has put the evidence in new light, and thus cleared up much that has been misunderstood in regard to the movements antecedent to each of the three battles and their relation to each other. Questions of an especially technical character are discussed in the supplementary chapters of notes, leaving the text unencumbered. Valuable appendices are also added, giving the original dispatches and other sources of information. Altogether, this work does credit to American historical scholarship. [Charles Scribner's Sons. \$2.50; the atlas, \$5.00.]

RELIGIOUS.

The Doctrine of the Prophets [Macmillan & Co. \$1.75] contains the Warburtonian lectures for 1886-1890, delivered in the chapel of Lincoln's Inn by Prof. A. F. Kirkpatrick, D. D. The original lectures have been rewritten and some which were not delivered have been inserted. The lecturer lays no claim to originality in respect to thought, but he has done in a scholarly and advantageous way a work important in itself and specially timely just now. His object is to give some account of the work of the prophets in relation to their own times, to show the contribution of each to the progress of revelation and to indicate the unity in variety of their teaching. The author lays comparatively little stress on special fulfillments of prophecy, being more disposed to emphasize the gradual unfolding of the divine purposes, "the whole drift and tendency of a manifold and complex preparation, in history, in life, in thought, pointing to an end which it foreshadowed but could not describe." His studies have convinced him more firmly than ever of the divine inspiration of the prophetic books and his lectures are in part a defense of this truth.

Four sermons by Rev. J. H. Barrows, D. D., make up a volume entitled *I Believe in God the Father Almighty* [Fleming H. Revell Co. \$1.00]. They discuss The Strength of Theism, God's Three Revelations of Himself, the Eternity of God and The Truth and Comfort of Theism, and are conspicuous for vigorous thought and nervous, impressive rhetoric. They deserve preservation and introduction to the general public in this form.—*Inspiration and Inerrancy* [Robert Clarke & Co. \$1.50] is a summary of the case of Prof. H. P. Smith of Lane Seminary, who recently was tried and suspended for alleged heretical views of inspiration, etc. It contains the charges against him, his arguments in defense and other kindred material. It possesses value for purposes of reference.—Mr. Leslie Stephen is one of the most frank and frequent agnostics in England and has published a number of articles on the subject in the *Fortnightly*, the *Nineteenth Century*, etc. Six of the seven essays which form the volume before us, *An Agnostic's Apology* [G. P. Putnam's Sons. \$2.50], have been printed thus before. We are not disposed to take space here to discuss the particular theories here advocated. Agnosticism is so illogical that it usually can be depended upon to correct itself. A genuinely honest agnostic seldom remains one long. He becomes an avowed enemy of Christianity or more friendly to it. Mr. Stephen's views possess a certain passing interest but little permanent importance.

Phillips Brooks' Addresses [Charles E. Brown & Co. \$1.00] contains five sermons and his ad-

dress on Abraham Lincoln. Rev. J. H. Ward has furnished an introduction and W. H. W. Bicknell an etched portrait. The book is printed and bound handsomely and is likely to be popular. It is one of the more attractive of a large number of more or less similar books suggested by Bishop Brooks's death.—Rev. Cameron Mann has embodied in *The Comment at the Cross* [Thomas Whitaker. 60 cents] six Lenten sermons on the utterances of those who watched Christ's crucifixion. This never, so far as we know, has been attempted before. The sermons are short but earnest and appropriate.—*Straight Sermons* [Charles Scribner's Sons. \$1.25] is a volume by Rev. Henry Van Dyke, who is invited to succeed Prof. W. J. Tucker at Andover. They are wholesome, pithy, telling discourses, intended specially for and already delivered repeatedly to young men. They will do good to young men or to anybody else. They are good refutations of the notion that most modern sermons have little vitality.—There is excellent and stimulating food for religious reflection in *Golden Rule Meditations* [United Society of Christian Endeavor. 75 cents], a tasteful little volume of the short weekly contributions which Mr. A. R. Wells has been making to the *Golden Rule*. They have found favor and will continue to be popular and to do good in this form.

STORIES.

We do not like *Cosmopolis* [Tait, Sons & Co. \$1.50], translated from the French of Paul Bourget. It is thoughtful and even brilliant but not wholesome. Most of the personages who appear are frivolous, cynical, voluptuous or otherwise evil-minded, and the two or three noble spirits are so depressed by the atmosphere of iniquity which they are compelled to breathe that they do not succeed in raising the moral temperature of the book very much. It is a powerful and adroit character study and it commends serious views of life in contrast with dilettanteism, yet it is not a very cheering or ennobling work.—The author of *Miss Molly* also is the writer of *Keith Deramore* [Longmans, Green & Co. \$1.00]. This also easily might have been a more agreeable and invigorating story. But it is undeniably able as well as graphic and picturesque and it is especially striking as a study of contrasts in respect to character. Whether it is more honorable in a man, who wishes to be free to marry his first love, to break his engagement with another woman, alleging falsehood on her part at the very time when she, at great cost, has been loyally truthful to him, instead of telling her frankly that he loves her no longer, is a question, or, rather, is not questionable at all. The author portrays the hero as selfish but apparently has no perception of his meanness. Yet the history of his career is decidedly interesting and at the last the hero's better nature appears to be uppermost.

The Last King of Yewle [Cassell Publishing Co. 50 cents], by P. L. McDermott, is another number of the Unknown Library. It tells a peculiar tale with spirit and is short and entertaining.—Another in the same series is *A Palimpsest* [Cassell Publishing Co. 50 cents], by P. L. McDermott. It is tragic and gloomy as well as highly improbable. It is not the equal of most of the series in interest.—In *Coffee and Repartee* [Harper & Bros. 50 cents] Mr. J. K. Bangs tries to be funny throughout and is funny now and then. But we are sorry for any one whose idea of wit involves the representing a dissatisfied boarder as insulting his landlady as often, as grossly and as publicly as in the case of the principal hero of these sketches.

EDUCATIONAL.

Miss E. S. Kirkland's *Short History of English Literature for Young People* [A. C. McClurg & Co. \$1.50] is well written and pos-

sesses great interest. It will serve its purpose admirably. The limitations of space have rendered extreme condensation necessary, but a good sense of proportion is exhibited. We incline to the opinion, however, that it is a mistake not to have included, even for young people, some brief account of the Puritan and anti-Puritan literature of the latter half of the sixteenth century. It was far more popular and important than much of the contemporary literature and we have noticed no allusion to it except a mention of one work by Richard Hooker.—The same criticism lies against Mrs. Abby S. Richardson's *Familiar Talks on English Literature* [A. C. McClurg & Co. \$1.50] and probably the same reasons are to be considered in rebuttal. She does describe the Puritans a little but saying little or nothing about their writings, and a more thorough study of the subject probably would have led the author to draw a somewhat more agreeable picture of them. The book, nevertheless, is a standard work of superior merit and in this revised form has reached its eighth edition.—The first volume of *English Prose* [Macmillan & Co. \$1.10], edited by Henry Craik, is made up of selections from leading English prose authors of the fourteenth and fifteenth centuries, with excellent critical introductions by various writers. In this work the Puritan literature receives some little attention but far too little. One wonders somewhat at the selection of authors who are represented here. Yet every editor must be allowed his own opinion and nobody can fail to recognize the genuine and great value of the book. We wish its type were larger, but it is clear.

Dr. J. H. Hyslop has edited for the Ethical series *Hume's Treatise of Morals* [Ginn & Co. \$1.10], together with selections from the treatise of the Passions. He has used Hume's original edition as his basis. The volume includes a bibliography and a biographical sketch, a carefully studied critical essay which serves as an introduction. It is intended and adapted for use in the higher schools and in colleges.—A. W. Pollard's *Chaucer* [Macmillan & Co. 35 cents] is one of the Literature Primers. It does not include the poet's writings but describes him and them in a learned and discriminating manner which is clear and entertaining. It is a capital little hand-book containing as much as most people wish to know about Chaucer and it is sufficiently critical to give a good idea of his characteristics and place in literature.—The American Book Co. has issued a neat edition of Scott's *Marmion* [20 cents]. It is accompanied by maps and notes. The poems introductory to the several cantos are inserted after the main story instead of in their usual places.—Mr. Edwin Ginn has abridged Charles Sayle's edition of *Chesterfield's Letters* [30 cents] and, accompanied by a short life of Chesterfield by M. F. Wheaton, it makes a convenient and handsome little volume in the Classics for Children series.—Prof. Robert Baird's *Greek-English Word List* [Ginn & Co. 35 cents] contains about a thousand of the most common Greek words so arranged as to be easily learned and remembered. It will do useful service. Its plan is simple and sensible.

Here are several mathematical books also. Prof. W. S. Hall's *Mensuration* [Ginn & Co. 35 cents] is one. It gives a short course, presupposes an elementary knowledge of geometry and trigonometry, and covers about the same ground which usually is gone over in college.—Robinson's *New Rudiments of Arithmetic*, *New Primary Arithmetic* and *New Practical Arithmetic* [American Book Co. 18 cents, 30 cents and 65 cents] are handsomely printed and illustrated reissues of well-known and widely used works. They are revised and improved in some particulars but retain their essential and characteristic features.—Book I. of *The Essentials of Arithmetic* [Leach, Shewell

& Sanborn. 42 cents], by G. A. Southworth, is for lower grades. It covers its well-trodden field ably and well, aiming especially to train the pupil's reasoning powers.

MISCELLANEOUS.

Rev. S. D. Peet, Ph.D., editor of the *American Antiquarian*, has prepared, partly from his contributions to its pages, another volume in his series which treats of prehistoric times. It is entitled *The Mound Builders* [American Antiquarian. \$3.50], and it discusses the tribes and races among the Mound-builders, their structures and the various relics of them which have been discovered. It is a remarkable collection of facts and illustrations. It is the result of many years of study and of expert investigation. It is written with less regard to literary unity and form than to the clear and full statement of all matters relating to the subject. But it is decidedly interesting, even when somewhat technical, and in spite of the fact that it necessarily goes over some of the ground more than once. It does not take positive ground on the question of the antiquity of the human race in America, the author believing that more light is yet to be thrown upon the facts. The Mound-builders, he holds, inhabited the Mississippi Valley during the same time that the Cliff-dwellers and Pueblos did the great plateaus and the civilized races did the central provinces, and constituted a distinct cultus.

Mr. J. Morrison has translated and Mr. Felix Volkhovsky has edited H. von Samson-Himmelstierna's volume, *Russia Under Alexander III. and in the Preceding Period* [Macmillan & Co. \$3.00]. As is stated in the preface it is not a complete translation of the original, but rather a collection of sketches taken from it. It is largely a series of pen portraits of individuals, and it makes the impression of being, what it really is, a collection of somewhat miscellaneous chapters rather than a well-defined and considered work. The chapter on Finland is the most elaborate and thorough, but some of the others are remarkably graphic and contain unusually vivid portrayals of individuals. The Russian type of civilization is not attractive as presented here. Whether corruption is as well-nigh universal as the author declares, and whether, for instance, his conception of the blended shyness and stubbornness of the Tsar is correct, we have no means of knowing. There is some other testimony to the same effect, certainly. The volume should be read by all interested in Russia, and they will like it, but it will not impress them as much as if it made a less fragmentary impression.

Miss Kate Marsden's *On Sledge and Horseback to Outcast Siberian Lepers* [Cassell Publishing Co. \$2.00] also throws some light upon Russia and gives glimpses of the brighter side of Russian life, of its home life and the devout piety and Christian charity and helpfulness, even to severe self-sacrifice, of some of its people. Most of the narrative, however, describes Miss Marsden's almost incredible experiences in journeying through Siberia in order to visit and learn for herself the condition of the lepers. We will not attempt to describe the journey. Language would fail to do full justice to its hardships and to her heroism. She found that the worst reports of the sufferings of the lepers had not been exaggerated, and she was able to set on foot measures for their relief which, if carried out, will render them comparatively comfortable. Miss Marsden is a Christian heroine of the noblest sort but too modest to do full justice to her exploits. Not one man in a hundred could have done what she did as she did it, if at all. Her book is sad in parts but thrilling and ennobling throughout. It ought to do much good, especially in enkindling public interest in the amelioration of the state of lepers everywhere.

A second edition of *The Autobiography*

of Mark Rutherford [Cassell Publishing Co. \$1.00] is a surprise. The first edition must have been unusually small. Rutherford is a young man who lives in oppressively dull, dispiriting conditions, possesses next to no friends, has only commonplace and depressing experiences and, in general, lives a morbid, unwholesome, debilitated and insipid life. Moreover, the tale of his monotonous and tedious career points no moral and comes to no conclusion. How it ever came to be written and published we are at a loss to understand. The editor, one Reuben Shapcott, apparently hopes that it may suggest that metaphysical and theological speculation is unprofitable and that we should be joyful. Certainly we should, but the moans and occasional tears of this limp and puerile hero do not stimulate to anything but disgust.

Messrs. L. Prang & Co. are ready this year, as usual, with a remarkably attractive assortment of Easter publications. *Looking Upward*, by Burnham Rigby, is a comparatively large picture of a child looking upward with mingled artlessness and reverence in its expression; a number are in book form, daintily printed, illustrated and bound, e.g., *Hallelujah! Hallelujah! An Easter Lesson*, *Easter Day*, *Violets and Springtime*; others are in simpler forms, e.g., *The Spring's Sweet Influence*, *Lord, Was Thine*, and *Easter*, and there is a considerable variety of tasteful Easter cards. The collection is quite the equal in delicacy and finish of coloring of any offered in past years, and we do not know that there is any less versatility exhibited in respect to designs. Such artistic work deserves the favor which it finds.

ART ITEMS.

—The *Magazine of Art* for April offers a criticism, apparently from an English source, on the new Columbian postage stamps issued by the United States, to the effect that they illustrate a pictorial rather than a purely decorative principle. We do not specially admire these stamps but we should be glad to be informed why the adoption of a pictorial principle is a "fatal fault."—The recent Loan Exhibition in the Vanderbilt Gallery in New York City certainly was one of the finest, if not the very best, ever held in America. Among the paintings were several apices by Reynolds, Gainsborough, Constable, Crome, Rembrandt—including his wonderful *The Gilder*—Rubens, Corot, Rousseau, Ribot, Couture, Courbet, Gérôme, Meissonier, Monet, J. F. Millet and others. There was one of Turner's classical fancy pictures but it is poor art. Several portraits by Gilbert Stuart and Copley also should be mentioned. There were many good bronzes, including a number by Barye, and collections of terra cotta, pottery, old silverware, lacquers, porcelains, etc., were included. The Fine Arts Society held the exhibition and it was a success financially and in all respects.—A bronze statue of Gen. Zebulon M. Pike, from whom the famous Pike's Peak in Colorado was named, is to be erected in the park of Manitou Springs at the foot of the peak.—Over \$75,000 now have been subscribed to the fund for the proposed statue of Phillips Brooks in Boston. It is to be designed by St. Gaudens.—An equestrian statue of General Hancock is to be erected at Gettysburg by the Battlefield Memorial Association. It will be designed by F. E. Elwell.

—The February *Magazine of Art* contains two more portraits of Lord Tennyson, one from a photograph taken about 1855 and the other from an etching by Professor Herkomer, R. A., representing the poet in later life.—The *Portfolio* says that, now that the English National Gallery has lost Lord Lothian's painting by Dürer, *Virgin Enthroned*, Crowned by Two Angels, which the Berlin Museum has bought, there is only one Dürer left in England.—The renewed offer of his collection of paintings

to the English nation by Mr. Henry Tate of London, which was withdrawn because of differences of opinion about the site of the proposed gallery, includes the erection of the building by Mr. Tate as well as the gift of pictures. A part of the site of the Millbank prison has been agreed upon. The collection includes five paintings by Millais, two by Alma Tadema, two by Boughton, two by Landseer, four by Briton Riviere, one by Constable, one by Crome, one by F. D. Millet, three by Faed, one by Leighton and one by Vicat Cole, and there are seventy-four in all.—Among British artists whose works are to be exhibited at Chicago are Orchardson, Whistler, Fildes, the Princesses Christian, Louise and Beatrice, and the queen herself.—A recent exhibition of works by living English animal painters, which was held in Birmingham and was open for three months, was visited by 282,852 persons, equal to more than one-half of the population of the city. It was open for three hours on each Sunday afternoon, and the average Sunday attendance was 2,220.—Two great exhibitions of Meissonier's paintings are now open in Paris.—The French Government, usually hard to be imposed upon in regard to art matters, recently paid \$8,000 for a bronze statue of a youth ascribed to the Venetian school of the fifteenth century, meaning to put it in the Louvre. The statue now turns out to be a modern fraud.

NOTES.

—German book dealers are moving actively to protect themselves from foreign reprints of books copyrighted in Germany.

—Miss Anne Whitney's bust of Mrs. Harriet Beecher Stowe, just completed and considered a fine likeness, is to be exhibited in the Woman's Building at Chicago and afterwards to be placed in the public library at Hartford, Ct.

—The *Publishers' Weekly* calls attention to the fact, which is well worth noting, that Fifth Avenue below Twenty-third Street in New York City rapidly is becoming an American Paternoster Row. Nearly all the leading publishing houses in this country have their chief houses or branches there.

—F. Marion Crawford, the novelist, who has been wintering and giving readings in this country during the past winter, has returned to Italy. Among other observations he recently remarked that "at present America is remarkable chiefly for her great number of second-class writers. We are doing work of magnificent mediocrity. The great men of the future will perhaps stand upon our flaws."

—The Council of the London Bookseller's Society has been holding examinations, preliminary as well as advanced, for assistants. The plan is a good one, but in this instance no remarkable degree of efficiency was exhibited. In the preliminary examination the most successful candidate secured only ninety-four marks out of a possible one hundred and sixty and in the advanced examination the corresponding candidate only attained eighty-nine marks out of the one hundred and sixty. The questions related to both business and literary matters.

—The late Prof. A. P. Peabody, D. D., LL. D., of Harvard University, was the author of a number of volumes which received a cordial reception when they appeared. They are *Lectures on Christian Doctrine*, *Sermons of Consolation*, *Conversation: Its Faults and Its Graces*, *Christianity the Religion of Nature*, *Sermons for Children*, and *Reminiscences of European Travel*. His latest book appeared as long ago as 1868. He also edited the *North American Review* from 1852 to 1861 and contributed to the *Whig Review* from 1837 to 1859. He was a prominent member of the Massachusetts Historical Society.

—Signor Cannavina, an Italian antiquary, recently purchased from Count Aldobrandi of Bologna a portrait, most of which had been painted over and which, upon the removal of the outer coating, has been found to be probably another portrait of Columbus. It is said to be authenticated by documents as the work of Titian and to have come to light in Naples. The figure wears the uniform of a Spanish admiral. The pose and coloring are very quiet, "the eyes are blue, thoughtful and even sad," the mouth is firm, the hair is turning gray and the face wears a beard as well as a moustache, which are blonde, the beard being short and pointed. This may prove to be a genuine portrait but its genuineness needs to be well established.

BOOK REVIEWS.

- Roberts Brothers. Boston.*
SOME PASSAGES IN THE PRACTICE OF DR. MARTHA SCARBOROUGH. By Helen Campbell. pp. 180. \$1.00.
Ginn & Co. Boston.
CERVANTES' DON QUIXOTE. Edited by Mabel F. Wheaton. pp. 272. 60 cents.
Rev. Narcisse Cyr. Springfield, Mass.
CRUEL PERSECUTIONS OF THE PROTESTANTS IN THE KINGDOM OF FRANCE. By Jean Claude. pp. 212. \$1.00.
Student Publishing Co. Hartford, Ct.
THE AGE AND THE CHURCH. By J. H. W. Stucken-berg, D. D. pp. 360. \$2.00.
G. P. Putnam's Sons. New York.
VENICE. By H. F. Brown. pp. 434. \$4.50.
HEROIC HAPPENINGS. By E. S. Brooks. pp. 227. \$2.00.
RED LEAVES AND ROSES. By Madison Cawein. pp. 205. \$1.25.
Charles Scribner's Sons. New York.
PRESENT DAY THEOLOGY. By Prof. L. F. Stearns. pp. 568. \$2.50.
HOW TO KNOW THE WILD FLOWERS. By Mrs. William S. Dana. pp. 298. \$1.50.
D. Appleton & Co. New York.
THREE ROADS TO A COMMISSION. By Lieut. W. P. Burnham. pp. 160. \$1.00.
THE POLITICAL VALUE OF HISTORY. By W. E. H. Lecky, LL. D. pp. 57. 75 cents.
Funk & Wagnalls Co. New York.
HOMILETICAL COMMENTARY OF THE BOOK OF EXODUS. By J. S. Exell. pp. 592. \$3.00.
Macmillan & Co. New York.
THE AESTHETIC ELEMENT IN MORALITY. By F. C. Sharp, Ph. D. pp. 131. 75 cents.
Anson D. F. Randolph & Co. New York.
VOBISCU DEUS. By W. F. Faber. pp. 187. \$1.00.
Saalfeld & Fitch. New York.
THE FIRST MILLENNIAL FAITH. By Author of "Not on Calvary." pp. 84. 35 cents.
J. B. Lippincott Co. Philadelphia.
THROUGH COLONIAL DOORWAYS. By Anne H. Wharton. pp. 237. \$1.25.

PAPER COVERS.

- Harper & Brothers. New York.*
AN IMPERATIVE DUTY. By W. D. Howells. pp. 150. 50 cents.
Indian Rights Association. Philadelphia.
CHEYENNES AND ARAPAHOS REVISITED. By C. C. Painter. pp. 62.
REPORT OF HON. THEODORE ROOSEVELT TO THE UNITED STATES CIVIL SERVICE COMMISSION. pp. 23.
R. H. Woodward & Co. Baltimore.
WHY THE SOLID SOUTH? By H. A. Herbert, M. C., and Others. pp. 452. 50 cents.
Memorial Association of the District of Columbia.
HISTORIC WASHINGTON. By Charles Lanman. pp. 27. 10 cents.
Meyer & Brother. Chicago.
LITTLE BRANCHES. By C. H. Gabriel and W. S. Nickle. pp. 58. 15 cents.

MAGAZINES.

- MARCH. REVIEW OF THE CHURCHES.—UNIVERSITY EXTENSION.—PREACHER'S.
APRIL. HARPER'S.—SCRIBNER'S.—ST. NICHOLAS.—CHURCH AT HOME AND ABROAD.—LIPPINCOTT'S.—INTERNATIONAL JOURNAL OF ETHICS.—CALIFORNIA ILLUSTRATED.—SAILORS.—HOMILETIC REVIEW.—GOOD HOUSEKEEPING.—ROMANCE.

THE RITSCHLIAN THEOLOGY.

A little while before his death Dr. Ritschl summarized his theological system as given below. The school of which he was the founder is attracting increasing attention in this country as well as in Germany.

Strictest recognition of the revelation of God through Christ; most accurate use of the Holy Scripture as to the fountain of knowledge of the Christian religion; view of Jesus Christ as the ground of knowledge for all parts of the theological system; in accord with the original documents of the Lutheran Reformation respecting those peculiarities which differentiate its type of doctrine from that of the middle ages.

THE TELAUTOGRAPH.

What is this invention of Prof. Elisha Gray's which is to rival the telegraph and telephone as a medium of exchange of thought and a facilitator of commerce? The *Chicago Tribune* thus describes it:

Speaking in the parlance of the great people and leaving scientists out of the question the telautograph is a twofold machine—a transmitter and a receiver, each contained in a wooden case somewhat smaller than a typewriter machine. The two instruments are necessary at each office and stand side by side. A man can sit at a transmitter, take an ordinary lead pencil, write a note to a friend and simultaneously another pencil at a distant station reproduces the words in exact facsimile on another piece of paper. This second pencil is not touched by human hand, but is manipulated by electrical mechanism. . . . So accurately has this principle been worked out that not only is handwriting transmitted, but the actual characteristics of the writers' chirography are reproduced and an absolute facsimile of his message is delivered by the distant receiver. . . .

It may be worked by non-experts. Anybody that can write or make a mark can transmit the writing or the mark by this machine. A cheap boy in an office will do the work of an expert telegrapher. Moreover, the machine furnishes unequaled facilities for identifying persons at a distance when correspondents are simply acquainted with the shape and size of each other's autograph. In giving orders for the shipment of goods any arbitrary sign or trademark may be sent, something impossible to the ordinary telegraph system. After a conversation through the telautograph, if such a term as conversation is admissible in such connection, the person at either end may file away for record his own message in his own handwriting, along with a copy of the reply in his correspondent's handwriting. As the receiver works entirely without any attention a message may be sent which will be found by the person to whom addressed when he goes to his office. In this way dispatches received at a main telegraph office can be distributed to such of the customers as are furnished with telautographs without the aid of a messenger, and may be received whether or not there is any one present to receipt for them.

Communication can be carried on between persons at a distance with absolute secrecy. It is impossible to tap the wires, and there are no intelligible noises made by the instruments themselves. The telephone is often found objectionable because the voices of persons speaking can be heard by every one in the room and because the cross-talk on the wires enables any curious person to eavesdrop by simply holding his ear to the telephone.

As the currents used are of a positive nature the system is not at all liable to suffer from induction or the working of other wires. Indeed, at Highland Park between Professor Gray's office and the factory the telautograph wires are strung on poles carrying both incandescent and are light wires and no disturbance whatever is noticed. But where telephone wires are strung on the same poles as electric light wires the telephones are said to be rendered unserviceable as soon as the dynamos at the electric light station are started.

It will be of great value to newspapers in that sketches of places, portraits, diagrams, and maps can be sent by wire instead of by mail as is now necessary.

To clothe low, creeping matter with high-flown language is not fine fancy but flat foolery. It rather loads than raises a wren to fasten the feathers of an ostrich to her wings.—Fuller.

When a man reasons for victory and not for truth in the other soul he is sure of just one ally—the devil. But God and good men are against him.—Macdonald.

News from the Churches

PASSING COMMENT ON THIS WEEK'S NEWS.

The efforts of the departing pastor to free his church from debt will doubtless be appreciated by his successor.

New schemes for getting money for church purposes are eagerly looked for. The industrial store for the sale of second-hand clothing seems to be a chance for double charity.

Matin services are growing in favor in connection with Easter celebrations.

One of the most inspiring features of the Passion Week services is that in many instances they unite denominations and, while the union may be only temporary, there are lasting results, even though sometimes intangible.

Last week we chronicled the fact that a Congregational Club discussed the defensibility and validity today of the place assigned women by Paul. Another instance of the practical solution of the question is seen this week. Perhaps if Paul had had such a helper his advice had been different.

The circulating library which a pastor has instituted is another kind of helpful co-operation. So much good current literature is missed in many country villages which by a simple arrangement like this can be brought within the reach of all who desire.

CONGREGATIONALISM IN PENNSYLVANIA.

The present is a time of anxiety for the friends of Congregationalism in Pennsylvania, particularly in that beautiful section of the State known as the Valley of Wyoming. The churches there are undergoing a transformation and the outcome of the process interests friends of the denomination. This transformation consists in the introduction of the English language and of American customs and ideas into the old Welsh churches that have for many years bravely upheld the banner of Congregationalism in the Keystone State. The necessity of such a change has been clear for years and, while some of the older heads with set opinions have been slow to accept the new condition which has forced itself upon them, the majority of both clergy and laymen have been making ready for that which they foresaw must come.

It is not difficult to trace the causes which have contributed to this condition. In that peculiar characteristic of the Welsh people which leads them to assimilate with American customs and ideas, social and political, more rapidly, perhaps, than any other nationality coming to our shores may be found the key to the whole matter. In political life this characteristic of the Welsh people has made itself especially noticeable. But it is not the less potent in the affairs of the church. Ten years ago not a single English Congregational Church existed in Northeastern Pennsylvania. In all affairs of the denomination the old Briton tongue held sway and the cause of Christ prospered under the eloquence of Wales's best talent. Gradually the change began. It was scarcely discernible at first, but as a few years passed it became evident to the thinking men of the church that the younger element were beginning to lose interest in the Welsh customs and ideas. They no longer delighted in studying the language of their fathers, and what more natural than that they should turn their steps toward the English houses of worship of other denominations.

At length the time came when the Welsh leaders deemed it wise to assert their influence in holding the young. It was no easy task and for years almost the entire attention of local and state councils was directed to this all important question. The plan of action consisted, first, in the establishment of new

English churches of our denomination to which the younger element might at once be transferred, and, second, the introduction of English into the old Welsh churches. The first course has been followed with such success that today not a single town of importance is without its English Congregational church, while Wilkesbarre, Scranton and other centers each report several. The second course, while naturally distasteful to many lovers of the old tongue, was seen to be the only method to be followed if the churches would survive, and they have devoted themselves to the work with an earnestness that is commendable.

Now the results of these endeavors are coming to light. A few of the stronger congregations still cling to the Welsh tongue and customs, being enabled to do so by reason of recent immigrations, but in the greater number, from Carbondale on the north to Nanticoke on the south, the English tongue has supplanted the Welsh, and it is only a question of time when the others will be compelled to follow their example. It is with regret that many see the decline of the Celtic tongue, by means of which so much has been accomplished for Christ's cause in the new world, yet they feel that the good of the church and the furtherance of the work demand that the new condition should be upheld. While the present is obscured by the clouds which always overhang changes so important as this it is thought that the darkness is breaking and that the bright sun of prosperity and success will soon shine upon the Welsh congregations of the Wyoming Valley, restoring them to their old-time vigor and strength.

T. E.

MISSISSIPPI STATE ASSOCIATION.

The Mississippi Association held its tenth annual meeting with the Meridian church, March 23, 24. The attendance was not large. Distances in this State are great and money is scarcer than for many years, but the meetings were full of life and interest. The sermon was preached by Rev. S. P. Smith, the new pastor at Jackson, on Sacrifice. The chief topics were, What Should the Minister Preach About? Preacher and Hearer, and How Can the Kingdom of God be Advanced in and Through Me. On the closing night, because of the attendance of many young people, Home Improvement, Temperance and Education were discussed. It was a pleasing announcement that after next week all Meridian saloons are to be closed. They have been numerous and well patronized heretofore. As Mississippi has the most stringent liquor laws of any non-prohibition State and as Meridian has now a Christian mayor pledged to enforce the law there is good reason to hope that the city, which is the second in the State in size, will be free from barrooms and drinking clubs. Rev. C. L. Harris, pastor of the Meridian church, is earnest in the temperance work and has the confidence and respect of all classes.

One of the most interesting and encouraging features was the reports of the various forms of work among the young people, showing that they are in touch with the times. Especially from Tougaloo and Meridian came reports of large and active King's Sons and King's Daughters, Christian Association, Endeavor and Covenant Societies. The Jackson Sunday school has increased largely within a short time; Meridian reported two and Tougaloo four mission schools. Meridian has in its successful A. M. A. day school a pupil over seventy years of age, who is one of the most active and efficient members of the Endeavor and King's Daughters societies. She spoke quaintly and interestingly. One of her sayings was: "There ain't but two pretty things in the world—their religion and work. I'm growing younger—I see a schoolgirl now." Secretary Woodbury of the A. M. A. added much

by his presence and words. President Woodworth was elected moderator and Rev. C. L. Harris registrar for the year. Rev. C. O. Booth, D. D., pastor of a colored Baptist church in the city, a man of much breadth and culture, was a frequent and helpful participant in the meetings. He is the author of a successful theological work which is offered among the standard publications by a white Baptist paper of Alabama as a prize for getting subscriptions. The world moves. w.

FROM NEBRASKA.

For a month or more a committee of representative Christian men have been trying to discover who is responsible for the enforcement of existing laws in Omaha, and during their search they have unearthed quite a number of public servants whose attitude toward certain laws against prevalent vices was frankly voiced by that official who said that he "was in favor of the law but agin its enforcement."

Just before the departure of Rev. B. Fay Mills from the city he declared that vice is more open and shameless here than in other cities. We are not proud to be "by merit raised to that bad eminence," and many of our citizens deny the justice of the imputation. But setting aside the question of degree no one can deny the main facts. If one wishes to find a gambling "lay out" here he does not have to search for a carefully concealed room up a flight of back stairs, but he can walk from the street into any one of eight well-known gambling-rooms and find policemen preserving order but not forbidding the game. Or if one wishes to visit her whose "house inclineth unto death, and her paths unto the dead" he could hardly go amiss though left blindfolded in a district of the city which is given over to this sin; and if one feels the torment of alcoholic thirst on Sunday, when the saloons are supposed to be closed, he will find that the letter of the Sunday closing law has little power to restrain that "invisible spirit of wine," which Shakespeare calls "devil."

A committee of prominent men, backed up by a petition bearing the signatures of 4,000 citizens, laid this state of things before the city council and asked that existing laws be strictly enforced. In hotels and restaurants liquor selling on Sunday had been passed over without punishment and gambling and prostitution, by the payment of a specified monthly fine, were virtually licensed to break the law for thirty days at a time. The city fathers were somewhat nettled when publicly forced to recognize this state of things. They did not deny the facts but they did not want to hear them shouted from the top of the City Hall. After indulging in sarcastic remarks directed against Mr. Mills and other meddlesome persons, who had been "defaming Omaha" by telling unwelcome truths, they referred the petition calling for the enforcement of laws against vice to the police and fire commissioners, and these gentlemen, with the mayor as chairman, after some delay, referred the matter to the country at large. On an appointed evening the mayor, who is a worthy gentleman but very jealous of anything which reflects on the fair fame of Omaha, read a number of letters from the officials of other cities, showing that the evils complained of exist in all of them and that Omaha is by no means peculiar in permitting them to be carried on in open violation of the law. He made it a question of degrees. As Lot did not deny that Zoar was a wicked city but compared it with Sodom and said, "Is it not a little one?" so his honor the mayor compared Omaha with other sinful cities and said, "Is it not (in vice) a little one?" In replying to him a clergyman who was a member of the anti-vice committee well said,

"Then God pity the other places if they are worse than our city."

The prayer of the petitioners was not granted at that meeting and at a subsequent meeting it was for the time set aside by the casting vote of the mayor, but since then both the mayor and the chief of police have issued orders directing that the laws against the vices under consideration shall be enforced with reasonable strictness. How much this may mean the coming months will show.

On the surface this may not appear to be church news, but it was the banding together of thirty churches for revival work which led to this desire for the stricter enforcement of law and it was the "committee of ushers," organized soon after the close of the Mills meetings, which circulated the petition and pressed the consideration of this matter on the attention of our city officials.

This has been a year of the right hand of the Most High in many of the churches of this State. A number of them have been blessed with revivals and the aggregate of additions by confession of faith is large. Evangelists Billings and Byres have met with great success at almost every place where they have preached and sung the gospel, and churches whose pastors did "the work of an evangelist" or were assisted by neighboring pastors are also rejoicing in large additions to their membership. The church at York is very happy in its new pastor, Rev. R. T. Cross, late of Minneapolis, and at its last communion it received twenty-one on confession of faith and six by letter. The Ladies' Aid Society conducts an industrial store, open each Saturday, for the sale of second-hand garments and other articles that are given. Last year they cleared \$500, with which they made improvements on the parsonage for the reception of the new pastor.

The ministerial members of the Lincoln Association have organized an association for "mutual edification and fellowship," which will meet four times each year to discuss a subject, discuss a dinner and strengthen the ties of fellowship. At their first meeting, Rev. S. D. Cochran, D. D., author of *The Moral System and Atonement*, made the Characteristics of Systematic Theology so interesting that, after fortifying themselves with a good dinner at the house of Rev. Lewis Gregory of the First Church, the members returned again to the charge and made an afternoon of it.

The cause of Christian education is making some progress in Nebraska. The *status quo* of the college question is that of armed neutrality. Doane College is planning the erection of a library building to cost \$10,000; Franklin Academy has an offer of \$1,000 as a nucleus of an endowment fund and wishes to add \$4,000 to it before July 16; Chadron has 100 students guarding the ashes of their ruined building, but shortly three new buildings will arise from the ashes giving them better facilities for study than before; and the prospects of Weeping Water Academy are much more cheerful than the name which it bears.

At the last meeting of the board of directors of the Nebraska Home Missionary Society the estimate for the coming year had to be reduced from \$26,320 to \$20,500 to bring it within the New York apportionment. Hours were spent in determining how so great a reduction could be made from the first estimate without seriously crippling the work. It was done by reducing the aid granted in former years, \$50 here and \$100 there, by forcing dependent churches out of the nest to try the experiment of flying alone, but most of it had to be done by declining to take up new work which might bring large returns if a timely investment of money could be made. Can we not give more both East and West in extending the faith and polity of the Pilgrims over all parts of the good land which the Lord our God has given us?

A. R. T.

NEW ENGLAND.

Massachusetts.

Rev. E. E. Davidson took charge of special services in Anburdale during March, the Congregational and Methodist churches uniting. The simple setting forth of gospel truths won many souls, and the churches were brought into close harmony.

The rejoicing of the Easter festival was increased for the Washington Street Church, Beverly, by the receipt of \$1,000 as a memorial of Miss Elizabeth Wilson, a recently deceased member of the church. The gift was made in her name by two sisters surviving her, and of the amount \$800 was designated to the church and \$100 each to the Sunday school and pastor, Rev. W. E. Strong.

Rev. N. B. Thompson, who has just resigned from the Campello church, Brockton, leaves it greatly strengthened in its membership and spiritual life. From first to last he has preached to large congregations. During his pastorate a chapel has been built where preaching service and Sunday school are held every Sunday afternoon. Mr. Thompson is an able and earnest preacher and pastor and his departure will be a loss to the community.

Haverhill churches are rejoicing over the bequests of the late James H. Carleton. North Church, of which he was a member, receives \$30,000, Riverside and Union Churches \$5,000 each. The latter church was observing Passion Week as a week of self-denial and prayer in connection with an endeavor to raise a floating debt of \$1,000, when the news came. A praise meeting was the immediate result, but as the bequest may not mature for some time the floating debt must be raised this month. Center Church has taken a step toward free seats in adopting the pledge and envelope system. After parish deficits are met the balance will go to missions. Rev. C. M. Clark began his pastorate here on Easter Sunday with a sunrise prayer meeting.

The most elaborate Easter service was in Worcester at Union Church, where the third part of the oratorio of Immanuel, comprising the resurrection and ascension, was given. Mr. B. D. Allen is again at his post as organist and director, held by him for so many years. At Pilgrim Church the day began with matins at 6.30, the music being rendered by a boys' choir of thirty and a mixed children's choir of sixty, with processional and recessional, and two opening carols sung from the church steps. At this church Stainer's oratorio of *The Crucifixion* was rendered on Good Friday night for the fourth time. At the Ministers' Meeting, Monday, the theme was, Has the time come for us to drop the idea of expiation as an essential factor in the doctrine of atonement? A paper was read by Rev. A. E. P. Perkins, D. D.—Rev. Thomas M. Scott, M. D., who is soon to go as medical missionary to Ceylon, spoke, March 26, at both Union and Central Churches of his future work. These churches have both been active in providing for his support.

Interdenominational revival services have been held for three weeks in Webster under the lead of Evangelist E. A. Whittier. Nearly a hundred persons asked for prayers and many professed conversion.

In the ten years' pastorate of Rev. M. P. Dickey at Ludlow Center, which closed last month, the additions were eighty-five, in large part on confession, and the benevolent contributions have nearly doubled. The relations between pastor and people have been pleasant, and the closing services were marked with many expressions of affection. From the Sunday school the pastor was the recipient of a generous purse of money.

The church in Nantucket has raised in all \$2,526 for repairs on its building. A new ceiling and memorial windows have been put in, improvements have been made on the vestry and grounds and a piano costing \$500 has been bought.

For a number of years the churches of Pittsfield have given special prominence to Passion Week. At first union services of all the churches were held in the First Church on each day except Good Friday, when the service of "the watch on the cross" was held at St. Stephens. This year daily preaching services have been held with great profit in the South Church. The pastor, Rev. I. C. Smart, has presided and the sermons have been by clergymen from various denominations, beginning with Rev. Dr. Newton of the Episcopal church and closing on Saturday with Rev. Dr. Clymer of the Methodist church. The general theme around which all the sermons have centered was: What is the most vital and urgent truth of Christianity? The meetings have been very well attended.

Maine.

Rev. H. A. Merrill of Falmouth recently assisted Rev. B. S. Riddout, pastor of the Second Church, Norway, in a series of meetings. The church was quickened and a few led to begin the Christian life. Memorial windows have recently been put into the edifice.

Capt. George Brown has begun his visits to the seacoast and islands, to establish and renew interest in Sunday schools. His yacht is a welcome messenger in many a lonely place.—A new parsonage has been completed for the North Church, Cape Elizabeth.

The union Good Friday sacramental service of the Congregational churches of Portland was held this year with Williston Church. Dr. J. G. Merrill preached the sermon. This special service, inaugurated two years ago by the pastor of the Second Parish Church, has proved so delightful and profitable that it is likely to be a permanent feature.—The meeting of the Congregational Club, April 3, considered the Problem of Our Present Christianity. Prof. D. C. Wells of Bowdoin College read a paper on *Men versus Institutions*, and R. C. Denison of Boston discussed modern methods of aggressive and practical Christian work, taking *The Andover House* for his theme.—Rev. J. G. Wilson, the aged pastor of the Fourth Church, is grievously afflicted in the death of his only son and child in the maturity of young manhood. The death of his wife a few years ago makes this bereavement especially severe.

New Hampshire.

There have been many conversions as a result of the union revival meetings at Suncook and Pembroke, which have continued since the Week of Prayer. So much good has been accomplished, in Pembroke Academy that five-sixths of the students are Christians.—Misses Milton and Edwards have held special services in Nelson that have quickened the church.

Vermont.

The church in Ferrisburgh has been remembered in the will of Dr. H. F. Cram, \$1,000 being left for the church fund and \$400 for the parsonage. Plans had already been matured for building a parsonage.

The district evangelists, Miss Hartig and Miss Nelson, have been assisting Rev. D. S. Mackay at St. Albans in special meetings. Miss Rodgers and Miss Pratt have closed work at Post Mills and West Fairlee, and Miss Billings and Miss Kirkland are at Gaysville. The latter places have been without pastors during the winter.

Rhode Island.

The Richmond Street Church, Providence, observed March 26 as its Sunday school jubilee, with addresses from former superintendents.—Plymouth Church is beginning to feel the force of its new pastor, Rev. W. C. Stinson. Vigorous efforts are being made to obtain larger accommodations.—At the Ministers' Meeting lately the subjects for discussion have been somewhat out of the usual line and have proved interesting and profitable. Among them were a review of Professor Bruce on Apologetics, *The Apocryphal Gospel of Peter* and an exegesis on the Lord's Prayer.—The vigorous mission band of the Beneficent Church, which is an auxiliary to the W. H. M. A., held a successful Columbian carnival recently.

Connecticut.

The First Church, New Britain, received thirty-three to membership during 1892. Benevolent offerings amounted to \$3,499.

A strong but quiet interest has developed in the church in Colchester, Rev. C. F. Weeden, pastor. Special services have been held since the first of February, attracting large audiences. Miss Ellery of the Connecticut Bible Society has been an efficient helper and the gospel temperance addresses by Francis Murphy have indirectly deepened religious conviction.

Rev. R. G. S. McNeille, who has just closed a pastorate of fifteen years over the South Church, Bridgeport, has done much for it during that time. The Sunday services have been improved, the building has been changed and repaired and many members have been added.

At the meeting of the Connecticut Congregational Club at Hartford, March 21, Gen. Francis A. Walker delivered an address on the restriction of immigration. Mr. Dwight Loomis was chosen president and Rev. F. R. Waite, secretary.—The society of the Fourth Church has voted to buy for a parsonage the house formerly occupied by Dr. Graham Taylor.—Rev. Lewis B. Paton, professor in Hartford Theological Seminary, delivered an able address before the

Hartford Ministers' Meeting March 27 on The Present State of Old Testament Biblical Criticism.—All the seats in the South Church have been taken, although no public sale has been held. The demand for seats this year is greater than at any previous time.—The Center, Pearl Street and Park Churches held union services each day last week up to Saturday.—The two churches in New Britain also held services together during the week.

MIDDLE STATES.

New York.

Special pertinence was given to the Brooklyn Congregational Club's discussion of church extension in large cities by reason of the recent organization of the society for that purpose in New York and Brooklyn. Dr. Virgin described the need and possibilities of such work in upper New York. Mr. G. P. Stockwell told what steps had been taken already by the new society and Drs. Mains and Humpstone reported the successes of similar Methodist and Baptist movements. The club has been receiving many new members and lacks only three of its limit of 200.—Of the fifty-eight received into the Central Church at the last communion, twenty-two were from the Bethesda Branch.

The home missionary rally closed with the twenty-third meeting, held at Ogdensburg, March 30. With hardly an exception the meetings have been very successful. It is estimated that sixty-eight churches have been represented in these meetings.

Rev. E. N. Packard invited the five other churches in Syracuse to be represented at a communion service at Plymouth Church on Good Friday night. The attendance was good. All the pastors took some part in the service.

LAKE STATES.

Ohio.

The First Church, Springfield, has just passed the sixth anniversary of the pastorate of Rev. S. P. Dunlap, which was celebrated by the reception of fifty-five members, all but three on confession.

Pilgrim Church, Cleveland, held services every evening during Passion Week, with addresses by Secretaries Wright and Fraser, Dr. Ladd and Rev. D. W. Shaw and communion service on Thursday. The general topic for the week was The Saviour and His Claim upon Our Love, and special Scripture lessons for family reading were announced the preceding Sunday.—Hough Avenue Church held a communion service Thursday evening.—The First Church has just issued a full and attractive manual with historical sketch and directory and reports covering the past two years.—Lakewood Mission has elected Rev. E. A. Fredenhagen trustee and chairman of its official board.—Lakeview Assembly has held successful special services, Rev. J. A. Thome being assisted by Captain H. T. Fisher, a prominent lawyer who is leader of the Converts' and Christian Workers' Union.

Illinois.

The South Church, Chicago, Dr. Willard Scott, pastor, observed Holy Week by daily services. The "hours of the cross" were celebrated on Friday from 3 to 5 P. M.—At the Leavitt Street Church, Dr. T. P. Prudden, pastor, a special effort was made to secure a response to the self-denial week among the congregation.

In the church in Winnetka, Rev. Q. L. Dowd, pastor, a Christian Endeavor missionary service was held Wednesday evening. The Lord's Supper was celebrated Thursday evening, Dr. J. F. Loba of Evanston preaching the sermon.

The Auburn Park church, Chicago, has doubled in membership, attendance and contributions since September. Its Passion Week services have been largely attended.

The Second Church in Moline has recently repaired and beautified its building and is expecting to move forward with greater efficiency than ever before now it has for pastor Rev. O. O. Smith.—Rev. H. M. Cole has closed his labors in Dwight. The church has enjoyed a prosperous year under his ministrations.

Indiana.

The reconstructed and enlarged church in Angola was rededicated March 12. The repairs cost \$3,000, of which \$1,600 had been paid and \$1,400 was raised at the dedication. Rev. J. S. Ainslie preached the sermon and the pastors of the city participated. The church has enjoyed much prosperity during Rev. H. O. Spelman's pastorate. It is self-supporting and gives increasingly to the benevolent societies.

The Congregational Club of Indianapolis held its first banquet with Mayflower Church, April 4. Dr.

O. S. Rannels read a paper on The Fallacy of Appearances.—Mayflower Church, which is prospering under the pastorate of Rev. J. W. Wilson, has purchased a lot at the corner of Seventh Street and North Delaware Avenue for \$7,500 and will remove from the present location soon.—Fellowship Church, under the active leadership of Rev. and Mrs. E. S. Smith, although the youngest of the Congregational churches in the city, is forging ahead in all departments. A rally on March 17, its second anniversary, resulted in a collection of \$300, sufficient to meet present indebtedness on its building. It has never had aid from the C. C. B. S. During Passion Week services were held each night and the city pastors preached upon the themes of the day to good congregations, closing Friday night with a sermon by Dr. N. A. Hyde.

A council called by the church in Brightwood and its pastor, Rev. John Harden, met March 22 and decided that it was wise for Mr. Harden not to press his resignation. The church has been prosperous and increased fourfold in membership during his pastorate.

Michigan.

The Lansing Association held its spring meeting with the Lansing Church March 28, 29. Rev. W. C. Stiles of Jackson preached the opening sermon. Rev. J. W. Arney was received from the Methodist Episcopal denomination and Rev. C. I. Deyo from the Christian. Papers were read on The Preacher's Use of the Bible and on The Adaptation of the Local Church to the Neighborhood. The concluding evening was spent in discussing Congregationalism—its history, doctrine, polity and future. The organization of the new East Side Mission at Lansing was completed and the church of fifty-three members, named Pilgrim, was received into the association.

THE WEST.

Missouri.

The Springfield Congregational Club, March 27, discussed the problem of Public Education under the divisions, What Ought the Schools to Teach? Religion and Morals in Education, and Educational Tests.—The Swedish Church, Rev. C. A. Jertberg, pastor, has given up the help of the A. H. M. S. for the present year at least.

Iowa.

Rev. C. R. Bruce of Hull has established a circulating library and organized a reading circle on the following plan: The members of the circle and the books number twenty-six, each member has each book two weeks and the entire cost per member is only \$1.50.

Rev. A. L. Frisbie, D.D., of Plymouth Church, Des Moines, is slowly gaining strength after his recent illness and is able to occupy his pulpit Sunday morning. Mrs. Frisbie takes the evening service and is giving a course of Studies of the Old Testament.—The German church has purchased lots for a building.

Union evangelistic meetings were held for three weeks at Muscatine under the leadership of Dr. L. W. Munhall. About 600 professed conversions are reported. Thirty united with the Congregational church on confession March 26.—As a result of special meetings at Reinbeck, Rev. W. L. Brandt, pastor, eighteen have united with the church on confession.

By the payment of \$1,605 March 30 the church in Iowa City canceled the mortgage on its new parsonage property. The parsonage is worth at least \$7,000 and with the exception of \$450 is now entirely paid for. Since Dr. M. A. Bullock became pastor, a little more than five years ago, the new parsonage and a new mission chapel in the Bohemian part of the city have been built and paid for and \$2,350 raised for benevolences. Special meetings were held during Passion Week.

Minnesota.

A convention of much interest was held at Pillsbury, with delegations from six of the Todd County churches, March 23, 24, with addresses from Rev. Messrs. Morley, Herrick and others. This group of churches, all the offshoots of the Pillsbury church, have had many remarkable experiences. One of them is worshipping in a saloon now altered into a neat church. Church buildings have just been dedicated at Swanville and Round Prairie.

A revival of much power has been in progress at Big Lake, with eighteen conversions. Rev. W. H. Evans conducted the meetings without help from abroad.

A Christian Endeavor Society of forty-five members was recently formed at the Bohemian Mission, St. Paul, to which there have already been fifteen additions. About twenty-five persons have signi-

fied their desire to unite with the church and a branch of Plymouth Church will be formed. Mr. Vaclav Prucha is in charge of the work in connection with his studies in college.—Superintendents Evers and Morley spent a Sunday recently with the German branch of the Peoples' Church. There are about twenty-five members of the branch and the size of the Sunday school renders a larger building necessary in the near future. Rev. William Oehler is in charge.—A call has come for a Sunday school in German on University Avenue if a building can be found for the service.

The interest in the Mills meetings in Minneapolis has steadily increased. The principal stores were closed March 29 and the effect of the mid-week Sunday was marked. At some meetings it has been impossible to enter the large convention building on account of the crowds. The meetings close April 4. Mr. Mills will begin work in St. Paul about April 10, for which preparations are now being made.—During the ministry of Rev. G. E. Lovejoy over the Oak Park Church, a little less than two years, a building has been erected costing with lots about \$10,000.

Rev. C. J. Sage, who has resigned at Staples, is making an effort to raise all the church's indebtedness before he leaves. During his ministry a parsonage has been built and the church finances greatly improved.

North Dakota.

Rev. M. J. Patten of Harwood is supplying at Gardner for two weeks with special meetings.—Rev. W. H. Gimblett of Carrington is holding special meetings with the assistance of W. R. Whidden, evangelist.

The First Church, Fargo, Rev. V. N. Yergin, pastor, celebrated the fourth anniversary of its pastor's service March 26. Notwithstanding adverse circumstances they have been prosperous years. A brick church building costing about \$15,000 has been erected, \$7,000 have been paid in current expenses and \$1,253 in benevolent contributions. Congregations have increased in size, the prayer meeting, the Y. M. C. A. and the Sunday school all bear witness to efficient work. Seventy have united with the church during the four years, thirty-eight on confession.

PACIFIC COAST.

Oregon.

The membership of the First Church, Portland, Jan. 1, 1892, was 507. During the year 188 new members were added, 123 on confession, making a net membership of 634. The benevolent contributions aggregated \$2,545, all the seven societies being represented. The current expenses amounted to \$5,504 and the amount paid on the new church building was \$78,204. The board of deaconesses for 1893 numbers twenty-seven, and monthly meetings are held from house to house, much efficient aid thus being given to the pastor. Twenty-four new members were received March 12, eight on confession.—The Y. P. S. C. E. sends a delegation every Sunday evening to assist in maintaining services at the Park Place Church, eleven and one half miles south of Portland. This is a branch of the Oregon City church and is a mile and a half distant from that place.

WEEKLY REGISTER.

Calls.

ADAMS, Joseph M., accepts call to Rochester, N. H.
BACON, Joseph F., of Oakland, Cal., to Mattoon, Ill. Accepts.
BROWN, Robert, accepts call to Palmyra, Wis.
BURR, Hanford M., of Springfield, Mass., to professorship of the department of Christian sociology in Y. M. C. A. Training School in that city. Accepts.
CHAPIN, Franklin F., of South Easton, Mass., to Hudson, N. H. Accepts.
DECKER, Henry A., of Bangor, Mich., to Bronson and Bethel. Accepts.
DOANE, John, accepts call to Plymouth Ch., Lincoln, Neb.
DOLLEFF, Frank S., of Bangor Seminary to Freedom, Me.
DOEN, William H., of Chicago Seminary to German churches Fort Atkinson and New Hampton, Io. Accepts.
DRAKE, C. B., of Ridgefield College, Indiana, to supply South Wardsboro, Vt., for a year.
DURANT, Edward, of Aten, Neb., to Weaver, Io.
FRAY, John E., of Richmond Hill, N. Y., to Duryea Pres. Ch., Brooklyn. Accepts.
HEWITT, George R., of West Springfield, Mass., to New Hitchcock, Ala. Declines.
HITCHCOCK, Charles E., of New Haven, Ct., to Benson, Vt. Accepts.
KINGSBURY, Josiah W., of Braintree, Mass., to First Ch., Wells, Me. Declines.
KOLP, C. L., of Carleton College to supply Portland, N. D., for one year. Accepts.
MEANS, Frederick H., of Dorchester, Mass., to Windham, Ct., where he has been supplying. Accepts.
PARSONS, Charles, of Chicago Seminary to Rollo, Ill. Accepts.
POOLE, Francis A., of Bangor Seminary to Sanford, Me.
SAGE, Charles J., of Staples, Minn., to Olivet Ch., Merriam Park. Accepts on condition that no home missionary aid is asked.

SAVAGE, John W., of Red Jacket, Mich., to Whatcom, Wn. Accepts.
SJOBERG, August, of Ridgway, Pa., to Swedish churches Mankato and Kasota, Minn.
SMITH, Otterbein O., accepts call to Second Ch., Moline, Ill.
SWIFT, Benjamin, accepts call to Orwell, Vt.
WARREN, W. A., of Chicago Seminary to Second Ch., Brainerd, Minn. Accepts.

Ordinations and Installations.

RUBINKAM, Nathaniel I., March 24, University Ch., Chicago, Ill. Sermon by Rev. F. A. Noble, D. D.; other parts by Rev. Messrs. G. B. Wilcox, D. D., and A. F. Skeele.

Resignations.

ASHMUN, Edward H., Boulevard Ch., Highlands, Col.
BOGGESE, Elliott B., Durand, Wis.
BRINK, Lee A., Mitchell, Io.
BUSWELL, James O., Neillsville, Wis.
BYINGTON, Swift, First Ch., Exeter, N. H.
CHAMPLIN, Oliver P., Garden Prairie, Ill.
CLANCY, William F., Epping, N. H.
COLE, Henry M., Dwight, Ill.
DAVEY, James J., Rose Valley, N. D.
DYER, Edward O., South Braintree, Mass.
FLEMING, Edward F., Winthrop, N. Y.
HANSCOMB, George L., Sheldon, Io.
HOLMAN, David A., Washington, Ind., and will retire to his farm in White Cloud, Mich., on account of ill health.
LOWING, Henry D., Center Road, Pa.
REYNOLDS, George W., Gorham, Me. Resignation not accepted.
TANGEMANN, Gottlob D., Rollo, Ill.
TENNEY, Edward F., Pembroke, N. H.

Dismissals.

DICKEY, Myron P., Ludlow Center, Mass., March 21.
OAKLEY, E. Clarence, Plymouth Ave. Ch., Oakland, Cal., March 16.

Churches Organized.

GRIFFITHS, Wn., March 26. Nineteen members.
RUMMELLS, Io., reorganized March 20. Thirty-four members.
THURSO, N. Y., March 31. Seventeen members.
TURKEY CREEK, Neb. German.
WYALUSING, Wis., March 21. Fourteen members.

WHAT CROPS TO RAISE.

BY JAMES F. C. HYDE.

The important question with every farmer at this season of the year is, "What crops shall I raise?" It is not always easy to answer such a question satisfactorily, even for those who have had large experience. It is not easy to answer in a newspaper whose circulation extends over the whole United States. A crop that might be a very profitable one in New England would not be a desirable one in the South or West and vice versa. The intelligent, wide-awake farmer, who reads the papers and keeps up with the times, will have less difficulty in determining such questions than one who plods on in the old ways. So many factors enter into this whole matter that one needs a good degree of intelligence to come to profitable conclusions.

One man may own a farm within a few miles of a large city, which will furnish him with a good market as well as an abundant supply of fertilizing material at moderate prices. Such an one will be likely to devote his land to market gardening. If his soil be light, he will find asparagus a very profitable crop, with early corn, tomatoes, melons and other crops that succeed well on a warm soil. If the land is rich and rather moist, rhubarb, horse radish, celery, onions and cabbages may be among the most profitable crops of vegetables and strawberries and currants among fruits. One must choose such crops as will be best adapted to the soil and market.

No one should make the mistake of neglecting to raise a crop to which one's land is adapted because the prices were low the previous year. When many complain that prices are too low and that they will not plant the same again that is just the time when the shrewd farmer plants the more of that very crop. The better way is, having found what one's land is best adapted to produce, to keep along year by year and so get the sweet as well as the bitter. Things even up in the course of years.

When the farm is remote from a city or large town and it is not profitable to raise all varieties of vegetables there are certain crops that may still be profitable. Suppose one has acres of a light, free soil, well adapted to asparagus culture. What better can he do than to put it to that crop? Good asparagus will always find a market at remunerative prices and it is comparatively easy of transportation and

keeps well. Special fertilizers to promote the growth of the same can be transported by rail and secured at moderate cost. This is not the only crop, by any means, that one would find profitable on such a farm. Another may have a farm best adapted to keeping cows and producing milk and cream, and though the price of milk rules rather low yet not a little money is made by those who produce it. There is great advantage in keeping a herd of cattle for thereby a good supply of excellent dressing is provided for the farm, thus enabling its occupant to produce in turn an abundant supply of hay and other fodder for his animals.

Still others may be located on land best adapted to fruit culture, especially apple growing. And such should plant orchards. It is true that it takes years to get one's capital, or even interest, back on such an outlay, but it is sure to come. There will always be a demand for apples, which fruit is really the most valuable of all that is grown. Fathers should plant for sons, if not for themselves, so that there will continue to be a supply of this fruit. Other fruits should not be neglected, for under favorable circumstances there is money in them. Among the small fruits, and when one is not too far from market, strawberries and currants can be made to pay.

There are farms well adapted to growing corn even in New England and, with the improved methods of planting and cultivation, profitably. As a rule much larger crops can be realized per acre than are secured on the average from the lands of the West, and that, too, of a better quality for fattening purposes. One to secure the best results from growing corn should keep stock to consume the fodder that will be obtained.

What shall be attempted on "abandoned farms"? It is not always easy to say. It is possible that the best use that some such farms could be put to would be to let them grow up to wood again, but many such farms are well adapted to sheep raising. It is true that there are not a few difficulties in the way of making the keeping of sheep profitable, and so there is in the way of everything that one attempts in this world. There is always a brisk demand at high prices for early lambs and good mutton will always find a market at fair prices and immense quantities of wool are being constantly required by the manufacturers. Texas is a great State for wool raising, but one need not go out of New England to make the keeping of sheep profitable under favorable circumstances.

There are many other crops that can be raised under favorable circumstances which have not yet been mentioned. In the East the potato crop is regarded with great favor and oats are often grown to profit. Of course in the West corn, wheat and oats will be raised on a large scale and that, too, without much expense for fertilizers for years to come, while the South will have its peculiar crops, but we have in mind as we write the eastern part of the country particularly.

Our object has been, not so much to name the particular crops that farmers would do well to raise as to call the attention of our agricultural readers to the importance of giving careful and reasonable attention to the whole subject of what crops they should raise to secure the most profitable results. We have the impression from long experience and observation that there is too much haphazard in this whole matter, that the farmer does not sit down and consider and study his business as the manufacturer does. We should be sorry to do the farmers injustice, but we do feel sure that there is not the thought and system put into farming by the majority of farmers that other kinds of business receive. The times have changed and no one need expect great success who does not follow the most systematic and improved methods.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (twelve words to the line).

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 10, 10 A. M. Topic: The Study of the English Bible in Preparation for the Ministry. Speakers, Rev. J. M. Gray of Boston and Rev. G. R. W. Scott, D. D.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 A. M. BROOKFIELD ASSOCIATION, First Church, North Brookfield, April 18, 10 A. M.

HAMPDEN EAST AND HAMPDEN WEST ASSOCIATIONS, Massasoit House, April 11, 9:30 A. M. SUFFOLK SOUTH CONFERENCE, Immanuel Church, Roxbury, April 13.

MENDON CONFERENCE, Mills, April 19, 9:30 A. M.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches with Sabbath supplies, stationery and candidates for pastors. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID-Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Has organized an average of nearly four Sunday schools a day for every day of the past sixty-eight years. Its work is inter-denominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 53. Post-office address, Box 1632.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION after April 10 will meet in the Y. M. C. A. Building, 16-150 Madison Street, at 10:30 A. M., Mondays. The removal from the Grand Pacific Hotel is made necessary on account of World's Fair visitors. Visiting brethren will please note the change.

H. T. SELL, Chairman Business Committee.

STATE MEETINGS.

Any additions should be sent to us as soon as possible.

Montana,	St. Louis,	Tuesday, May 2.
Missouri,	Great Bend,	" " May 2.
Kansas,	Kingfisher,	Thursday, May 4.
Oklahoma,	East Orange,	Tuesday, May 4.
Jersey,	Toledo,	Tuesday, May 4.
Ohio,		Tuesday, May 4.
Southern Cal.,	Ridgeville,	Tuesday, May 4.
Indiana,	Canon,	Wednesday, May 16.
Illinois,	Boston,	Monday, July 15.
Massachusetts,	Patchogue,	Tuesday, May 13.
New York,	Muscatine,	Tuesday, May 13.
Iowa,	Huron,	Tuesday, May 13.
South Dakota,	Owosso,	Wednesday, May 11.
Pennsylvania,	Kane,	Tuesday, May 12.
Wyoming,	Douglas,	Thursday, May 22.
Rhode Island,	Pawtucket,	Wednesday, May 8.
Vermont,	Montpelier,	Tuesday, May 13.
Connecticut,	Rockville,	Tuesday, June 26.
Maine,	Brunswick,	Tuesday, June 27.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 50 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles E. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent in Charge. E. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Malle, Field Sec., Congregational House, Boston; T. Y. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—The Missionary Department employs those that are missionaries, organizes schools and aids those that are needy by gifts of Sunday school books and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Boston. Barnard, Treasurer, Congregational House in Chicago. THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 106 Bible House New York City.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines, cited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARRA B. SNOW, Corresponding Secretary.
Congregational House, Boston.

BOSTON SUPERINTENDENTS' UNION.

The meeting last Monday evening was unanimously voted one of the best of the season, although there was no such general conviction that the sitting down to tables was preferable to the old method of a stand-up luncheon. Quite a number of ladies were present by special invitation and the questions discussed were fresh and vital. To the query, Can anything be done to prevent the scholars from losing their quarterlies and helps? William S. Brown replied. The question, How shall I get the scholars to bring their Bibles to school and study them at home? was answered by Henry D. Noyes, while Walter L. Colby wrestled with the problem of the best methods of teaching boys from eight to twelve years old.

Rev. Nehemiah Boynton, the guest of the evening, was called upon to set forth his ideas of the way in which boys should be handled, and his crisp, sensible talk cut to the heart of the matter. He urged that the teacher strive to represent before his pupils the character which he would have them attain. Then with boundless and tactful love let him endeavor to plant in their minds the truth as it is in Christ. If teachers are enough interested in their boys to sacrifice time in their behalf they will abundantly repay all the effort put forth upon them.

NOT HIS OWN MASTER.

The secular papers have made the resignation of one of our clergymen, who preferred to wear a dress suit while preaching but whose congregation objected to that style of raiment, the text for many editorials. We have seen no comment approaching nearer the truth than that of the Brooklyn Eagle, which says:

Those who are inclined to regard the pastor with unchurchly feelings of envy may dwell upon his supposed independence of position, his rank of leadership, his freedom from harsher criticism, his superiority to the assaults of narrow emotions and prejudices. If he chose to consider this aspect of the situation he might show these fancies to be wilder dreams of the imagination than those relating to comparative pecuniary opulence. Leaving out the factor of money from the problem of life there is probably nobody who can do what he pleases less than the clergyman. If he sets out in the belief that, caring fully for his professional duties, he is beyond this master of his time, his movements and himself he will soon discover his mistake. If he takes a drive or a walk he must be prepared to give a full and minute account of his proceedings. How he dresses, how his wife and daughters dress, is within the sharp jurisdiction of self-constituted committees. If he and they do not dress well enough he will be roundly taken to task. Woe to them if they dress too well, either in fact or according to what his supervisors regard as becoming the clerical function. Many a sincere and devoted minister, indifferent to the question of stipend, who would cheerfully subsist upon his daily crust and glass of water if allowed to do his duty according to his conscientious view of it, has been driven near to despair by the enforcement upon him of the moral sumptuary laws of his informal and voluntary official superiors.

The reports of the churches received for the Year-Book this year are much behind those of the last two years, and if April does not show a very unusual proportionate rate in bringing in the later returns the Year-Book cannot be issued till July is well advanced. The States not yet heard from are sixteen and include more than half of the churches. The delinquents are Alabama, Arkansas, California, Colorado, Connecticut, Florida, Georgia, Illinois, Louisiana, Kansas, Mississippi, New York, New Jersey, Pennsylvania, Vermont and Wisconsin. In 1891 Connecticut and Texas were the only States not reported at this date.

Never marry but for love, but see that thou lovest what is lovely.—William Penn.

Marriages.

MARVIN—CALKIN—In Iowa City, Io., by Prof. L. F. Parker of Iowa College, Rev. John T. Marvin of Hillsboro, Ill., and Harriet O. Calkin.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

AMARON—In Springfield, March 31, Mrs. C. E. Amaron, wife of the president of the French Protestant College, aged 33 yrs.

BARTLETT—In Hanover, N. H., April 2, Mary L., wife of ex-President S. C. Bartlett of Dartmouth College, aged 72 yrs. She was first president of the Woman's Board of Missions of the Interior.

BURNELL—In Roxbury, April 1, Martha B., wife of Lyman G. Burnell, aged 61 yrs., 9 mos.

CHIPMAN—In Philadelphia, Pa., March 28, Mary Harrison, wife of Rev. R. Manning Chipman, aged 78 yrs. Interment at West Laurel Hill Cemetery.

DAVIS—In Fitzwilliam, N. H., Feb. 21, of pneumonia, Chauncey Davis, aged 79 yrs.

FLETCHER—In Acton, March 28, Rev. James Fletcher, a retired minister, aged 68 yrs. He had been prominent in educational work and wrote a history of the town.

TALLMAN—In Washington, D. C., March 6, of congestion of the brain and pneumonia, Hannah C., widow of Rev. Thomas Tallman, late of Thompson, Ct., aged 61 yrs.

TREVITT—In Mt. Vernon, N. H., March 24, Capt. John Trevitt, aged 71 yrs. He was a graduate of West Point and both there and in military service in Mexico familiarly associated with General Grant.

WHIPPLE—In Amherst, March 26, of apoplexy, George A. Whipple, aged 66 yrs., 10 mos.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STUTT, Secretary.
W. C. STURGES, Treasurer.

NAAMAN, the leper, whose strange cure is related in the Bible, is a type of many sick people today. They have naturally thought much of their case, and suffered much from its progress, and therefore feel that it will require some great thing to restore them—something not only great in power but great in visible proportions also. This idea manifests itself in the desire for very strong and unpleasant medicine which many people express. It needs, however, but the recollection of the rough and tumble treatment of past years to convince one that the whole trend of medical progress is in line with the claim that the mild power subdues and that natural rather than unnatural remedies restore.

What the sick person most needs is a cure, and he is indeed foolish and short-sighted who suffers any preconceived notions of the means to interfere with this much needed result.

Drs. Starkey & Palen's Compound Oxygen belongs to the class of natural remedies. It is not a pill, pellet or powder to rack the system, but, on the contrary, only the air we breathe, enriched with more oxygen (its life-giving element) and then magnetized. The method of its administration is natural also. It is not poured into the stomach, but inhaled into the lungs, and then taken with and by the blood to every needy part.

If there is anything in the world capable of proof it is that this simple means and method has cured thousands of desperately sick people and made thousands of weak and run-down people strong.

Yet not one of these had the discomfort in its use that would come with a single old-fashioned dose of castor oil. But one thing is certain, they were helped and cured.

If any sick or run-down person who cares more for restoration than heavy doctoring will write us they can learn who these people are, what they suffered from, and how they were relieved, having free consultation on their own case, if desired. Address Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York and Toronto, Ont.



Rev. W. R. Puffer
Of Richford, Vt.

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Rheumatism, Dyspepsia and Insomnia—Great Benefit From Hood's Sarsaparilla.

"I have been taking Hood's Sarsaparilla for four or five months, and am satisfied that it is a very excellent remedy. I have been troubled with rheumatism more or less for a number of years. My back and hips, and indeed my whole body at times, have been afflicted. The rheumatism has been especially severe in my right arm between the elbow and shoulder, which has been so lame that I sometimes feared

I should lose the use of it entirely. I was in this condition when I began to take Hood's Sarsaparilla, but I had not taken more than a bottle or two when I began to feel better, and when I had taken four bottles, my rheumatism had entirely left me. I have been more free from rheumatism this season than for years. Besides the rheumatism, I, like

Hood's Sarsaparilla Cures

many others of sedentary habits—for I have been a minister of the Methodist Episcopal church forty years—have been troubled with dyspepsia, but while taking the medicine my

Appetite has been good, food digested well and I have gained several pounds. I have also been troubled with insomnia, but since taking Hood's Sarsaparilla, sleep much better." REV. W. R. PUFFER, Richford, Vt.
N. B. Be sure to get Hood's Sarsaparilla.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.



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You often want to write in your dressing-room, and at such times this Bureau Desk is at hand. In a Guest-room it is even more advantageous and desirable to have such a combination.

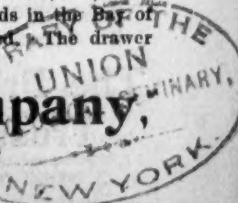
The pattern here shown is after Louis Quatorze. The execution is in the splendor-loving style of the Grand Monarque. The large center panel of the lid is made of solid Copper, with inlay of various rare Eastern woods.

The entire interior finish (pigeonholes, drawers, etc.) is of the famous Satinée wood, grown on the islands in the Bay of Bengal. The Ormolu mounts are lacquered. The drawer fronts are beautiful specimens of marquetry.

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THE BUSINESS OUTLOOK.

Boston business men are at present considerably excited over what appears to be an exaggerated case of discrimination on the part of the New York, New Haven & Hartford against the New York & New England Railroad. The purchase of the Old Colony Railroad by the New Haven was naturally followed by a diversion of all possible traffic controlled by the one road to the other. That was to have been expected and was to an extent legitimate, but it is not legitimate to carry such diversion to an extent that would seriously injure public interests, nor could a war of extermination be excused under the plea of an ordinary diversion of traffic to allied lines.

That this diversion of traffic from the New York & New England to other lines has injured business is testified to by Boston business men. They complain, not of the discrimination in itself, but because of its effects upon public interests. Had the Old Colony, for instance, such terminal facilities in Boston as to enable it to handle the freight received there with efficiency equal to that of the New York & New England—or to handle it so as not to entail losses upon shippers and receivers—probably no complaints would have been made. These terminals are not at all adequate to handle this diverted traffic.

This is a matter of importance to Boston and New England. It is likely to become matter for legislative investigation. It should certainly be brought before the railroad commissioners. As to the war of extermination against the New York & New England, to style it so, the public cares less yet has very active sympathies.

O. S. S. AND P. SOCIETY.

The annual meeting of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Monday, April 17, at 3 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote; also five delegates duly attested by credentials from each State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society.

The board of managers will report a recommendation of the following amendment to Article 10 of the Constitution, for the purpose of making the provision applicable to the board of directors as now elected in classes and for terms of three years, the article amended to read as follows:

Any member who shall in any year be absent from one-half of the meetings, unless excused by the board, shall, at the expiration of the year, cease to be a director, and the place thus vacated shall be filled at the annual meeting next succeeding.

GEORGE M. BOYNTON, Secretary.

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Financial.

LONG TIME.
Income Investments.

Ten years ago it was no uncommon thing for Counties, Cities and School Districts in the West, of excellent credit and standing, to issue bonds drawing interest from 7 to 10 per cent. and running for long terms of years. Shrewd, farseeing investors in those days bought these bonds and laid them away. They have not only been for years obtaining extraordinary rates of interest, but the bonds themselves have advanced in value, keeping pace with the growth of the municipalities which issued them.

3 per cent. to 4 per cent. is now the rate for Eastern public indebtedness, and the zone within which these rates prevail is steadily EXTENDING WESTWARD. The West is as prosperous as the East, and the bond of a city that has passed BEYOND A CERTAIN GROWTH is sure to steadily strengthen in security, if history continues to "repeat itself."

Bonds running 10, 20, 30 years, and bearing 5 per cent. to 6 per cent., will, 10 years from now, make a pleasant average in any strong box against the 2 per cent., 3 per cent. and 4 per cent. bonds that new money THEN will have to go into.

We refer to such bonds as we offer below:

City of Brainerd, Minn., 15-year . . . 6's
City of Great Falls, Mont., gold, 10-20 year . . . 6's
City of Hickman, Ky., Water 30-year . . . 6's
Pleasant Grove, U., gold, 10-15 year . . . 6's
Chicago, Ill. (Lincoln Park), 20-year . . . 5's
City of Omaha, Neb., 20-year . . . 5's
City of Santa Barbara, Cal., 10-year . . . 5's
State of So. Carolina, 20-40 year 4 1-2's
Brooklyn, N. Y., First Mortgage Street Railway 47-year . . . 5's
Newton (Mass.) & Boston Street Railway First Mortgage 20-year . . . 5's
Salt Lake City Street Railway First Mortgage, gold, 10-20 year . . . 6's

We can also offer such conservative bonds as

City of Portland, Me., 20-year . . . 4's
City of Portsmouth, N. H., 20-year . . . 4's
City of Nashville, Tenn., 30-year 4 1-2's
City of Newport, Ky., sewer . . . 5's

As we buy these Bonds before we can sell them, we must, of course, most critically examine all the conditions surrounding them, knowing that we cannot sell them until they have again been critically examined by the investor.

We can furnish the opinions of the most eminent attorneys in the country on our Bonds. We should be glad to have you send for our descriptive circular, and will furnish you regularly our monthly circular if you will send us your name.

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Six (6) per cent. Dividends, payable quarterly by coupons in Boston, income from improved property, mostly in the large and growing cities of Omaha and Lincoln; to purchase two store properties we offer for sale \$100,000 in sums of \$100 and any multiple thereof at par and interest. In our Agency Department we collect defaulted mortgages promptly and cheaply, and care for and sell Western property for non-residents on favorable terms. Send for circular.

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In Minnesota, the Dakotas, Montana, Idaho, and Washington, along the new transcontinental line of the Great Northern Railway, from St. Paul and Minneapolis to Puget Sound, are to be found the finest timber belts, the largest areas of free fertile, farming and grazing land, the greatest deposits of precious metals, coal and iron, and many new and growing cities and towns with business openings. For publications, etc., address

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10% NET FIRST MORTGAGE LOANS.
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8 PER CENT. GOLD BONDS, \$50 to \$1000. One to five years' time. 7 per cent. Gold Certificates, \$1 and up, 30 days to 12 months. 6 per cent. Gold Certificates for any amount, payable on 10 days' notice. If you wish to invest, write for particulars to RELIANCE LOAN & TRUST CO., Seattle, Wash.

6% DEPOSITS!

Convertible into other securities. 6, 7 and 8 per cent. first mortgages with Sinking Fund. Safest of all investments. AGENTS WANTED. Write, The North American Finance Co., Minneapolis, Minn.

EDUCATION.

— The senior class in Bowdoin College has voted to educate a boy at Good Will Farm, Maine, including a full college course. The Commercial Travelers have united in providing an additional large building at the Good Will for the accommodation of this benevolent organization for boys.

— A valuable educational work has been done in the South by Dr. B. G. Northrop during the last three months. Leaving Washington in January he has visited institutions in all the States as far as Louisiana, lecturing over fifty times, usually to audiences of colored persons, on the value of good homes and how to secure them. He has impressed upon his hearers also the importance of industrial training and the dignity of labor. He observes a marked progress on the part of the colored race.

— From the estate of Rev. Cushing Eells, D.D., Whitman College, Walla Walla, Wn., will receive \$5,000. A life-size portrait painting of Dr. Eells is being made by a Tacoma artist to be presented to Whitman College. It will cost \$500. It is hoped his friends everywhere will share in helping to secure this valuable memorial and work of art. A photograph copy will be given to each one who subscribes not less than \$5. Subscriptions can be sent to Rev. J. Edwards, Whitman College, Walla Walla.

— Returns to the Massachusetts Board of Education show that in the school year 1891-2 there were ninety-one parochial schools in the State, with a total of 48,075 pupils. Of these 485 were under five years of age, 45,549 were between five and fifteen and 2,041 were over fifteen. During the year the membership in these schools increased 1,916. The gain in parochial school attendance, says Mr. Walton, the agent of the board who compiled the figures, absorbs a large fraction of the natural increase of children of school age. There are in the State seventy kindergartens and private schools with a kindergarten department having 1,330 pupils in all. There are 261 private schools other than kindergartens and parochial schools and they have 16,421 pupils. Besides these there are twenty-three schools for special classes of persons having 4,264 members. Thus, out of the 70,090 pupils of all ages in the private and special schools of the State, the large proportion of 48,075 is in the parochial schools. It has been expected that the growth of parochial schools would speedily reach its maximum, but the climax has not yet been reached and the movement still continues to remove the Catholic children from the superior public schools and to seclude them in the schools of their own sect, where they are less in touch with the forces they must meet when they enter life for themselves and assume the active duties of citizenship.

HOME MISSIONARY FUND.

S. E. P. Wells, Dover, N. H. \$2.00
A Friend, Walpole 2.00
S. E. A. Andover 2.00
Abbie M. Smith, Norwich, Ct. 2.00

FROM MRS. I. N. GAMMON, 5 MAVERICK STREET, EAST BOSTON, MASS.—F. W. KINSMAN & CO.; GENTS: I would say to my friends and all who chance to read this that I have used Adamson's Botanic Cough Balsam in my family for a long time and consider it a very valuable medicine. It cures when all other remedies fail, and I would cheerfully recommend it to those afflicted with coughs, colds, asthma, etc. I have just made a purchase of two large bottles to send to a friend in Central City, Col.

Too many to print; that is why we never use testimonials in our advertising. We are constantly receiving them from all parts of the world. The Gail Borden Eagle Brand Condensed Milk is the best infant's food. Grocers and Druggists.

Bogus! Bogus white lead would have no sale did it not afford makers a larger profit than Strictly Pure White Lead. The wise man is never persuaded to buy paint that is said to be "just as good" or "better" than

Strictly Pure White Lead.

The market is flooded with spurious white leads. The following analyses, made by eminent chemists, of two of these misleading brands show the exact proportion of genuine white lead they contain:

Misleading Brand			Misleading Brand		
"Standard Lead Co. Strictly Pure White Lead. St. Louis."			"Pacific Warranted Pure [A] White Lead."		
Materials	Proportions	Analyzed by	Materials	Proportions	Analyzed by
Barytes	59.36 per cent.	Regis Chauvenet	Sulphate of Lead	4.18 per cent.	Ledoux & Co.,
Oxide of Zinc	34.18 per cent.	& Bro.,	Oxide of Zinc	45.04 per cent.	New York.
White Lead	6.46 per cent.	St. Louis.	Barytes	50.93 per cent.	
Less than 7 per cent. white lead.			No white lead in it.		

You can avoid bogus lead by purchasing any of the following brands. They are manufactured by the "Old Dutch" process, and are the standards:

"ANCHOR" (Cincinnati) "KENTUCKY" (Louisville)
"ARMSTRONG & McKELVY" (Pittsb'gh) "FAHNESTOCK" (Pittsburgh)
"ATLANTIC" (New York) "LEWIS" (Philadelphia)
"BEYMER-BAUMAN" (Pittsburgh) "MORLEY" (Cleveland)
"BRADLEY" (New York) "RED SEAL" (St. Louis)
"BROOKLYN" (New York) "SALEM" (Salem, Mass.)
"COLLIER" (St. Louis) "SHIPMAN" (Chicago)
"CORNELL" (Buffalo) "SOUTHERN" (St. Louis and Chicago)
"DAVIS-CHAMBERS" (Pittsburgh) "ULSTER" (New York)
"ECKSTEIN" (Cincinnati) "UNION" (New York)
"JEWETT" (New York)

For sale by the most reliable dealers in paints everywhere. If you are going to paint, it will pay you to send to us for a box containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,

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For 21 Years

a father is responsible for his boy.

We guarantee our Monarch (14 karat) Gold Filled Watch Cases to wear 21 years.

We're the father and they're our boys. Fine looking fellows these, as handsome as solid gold and cost only a third as much.

Take no substitute. Look out for our trade mark *Fahys* 14K MONARCH

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OVER 120,000 SOLD.
THE PARAGON PAT. FOLDING COIN PURSE.

The most roomy and least bulky purse made. Ask your dealer for it, or I will send you sample at following prices, postpaid:

No.	Size	Material	Morocco	Calf.	Seal.
No. 5x	holds 24.00 in silver,	-	\$0.30	\$0.50	\$0.75
" 3x	6.00 "	-	.40	.75	1.00
" 3x	10.00 "	-	.50	.90	1.25
" 2x	15.00 "	-	.65	1.25	1.75

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Please mention the Congregationalist.



PAT. DEC. 10, '90

5

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Quick = Winding
Waterbury.

No more Long Springs.

The new watch is thoroughly modernized; stem-winding, stem-setting, jeweled works, close adjustment, accurate time, and all the style of a high-priced watch. Sold by all jewelers, in forty styles to suit everybody. \$4 to \$15.

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43 YEARS BEFORE THE PUBLIC. SWEET TONED. SOLD ON MERIT.



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BICYCLE TO ANY BOY OR GIRL under 18 years of age who will send for us after school. NO MONEY NEEDED. Send this ad. to A. CURTIS & CO., 67 West 42nd St., CHICAGO, ILL.

CHRISTIAN ENDEAVOR NOTES.

Very deep and general sympathy is felt for Secretary Baer in the loss that he has suffered by the death, on March 24, of his five-year-old son.

The woman's boards have prepared a manual giving information as to the way in which Endeavor Societies may form auxiliaries to the boards and may co-operate in their work.

The societies in Paris are obliged to hold their meetings on Sunday, as on other days the working classes are not at liberty until a late hour and young people of other classes do not go out alone in the evening. In one society after the meeting one-half of the members take charge of the church meeting while the other half go to the McAll Mission branch.

In order to avoid difficulties that have arisen about accommodations at other conventions the Montreal committee is securing, so far as possible, contracts on the part of those agreeing to entertain guests and promises from delegates that they will be responsible for payment for accommodations assigned, unless notice is given to the committee before July 1 that the entertainment will not be required.

Very effective preaching in some missionary lands is done by the aid of the magic lantern. While Dr. Clark was in India he saw some striking instances of this and of the way in which Endeavorers there have a share in it. In a committee report made at a meeting of the society at Madanapalle mention was made of a meeting for street preaching where a magic lantern was used, twenty-five Endeavorers being engaged in the work and their audience numbering 300. This society is the oldest and one of the most active in India.

SHALL EVANGELISTS MILLS AND CHAPMAN COME?

Two noted evangelists, Rev. B. Fay Mills and Dr. Chapman, late pastor of the Bethany Church, Philadelphia, have associated themselves together for the purpose of reaching the multitude. In accordance with their method of work the suburban territory is districted, one of the evangelists spends a week or ten days in each district, then one central meeting is held which unites the others. Last Sunday, in connection with such a central meeting in Minneapolis, 3,500 persons expressed a wish to begin a Christian life. These evangelists have invitations to come East. Shall they be invited to come

to Boston and vicinity in February, 1894? The fire at Tremont Temple prevented the pastors and delegates appointed to consider the matter from meeting in any considerable numbers on March 20. The subject was referred to the executive committee of the Evangelical Alliance. That committee met and decided to bring it again before the churches and ask them if they would co-operate on the conditions laid down on the card that will be sent, provided, in the judgment of the committee and of Messrs. Mills and Chapman, the number of churches pledging co-operation is sufficient to justify holding the meetings. Ought not every church respond? No doubt a large local committee will be appointed if the meetings are held, and the wants and wishes of every co-operating church will be met, as far as possible.

In behalf of the Executive Committee of the Boston Evangelical Alliance, Rev. J. P. BIXBY.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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PATENT Lambskin-with-wool-on shoe-swoob and book—How to Take Care of Leather—both free at the store.

Vacuum Leather Oil, 25c, and your money back if you want it.

Vacuum Oil Company, Rochester, N. Y.

Solid Silver Service given by

Sterling Silver Inlaid Spoons & Forks.

A piece of silver is **INLAIN** into the back of the bowl and handle and then plated entire.

Ask your jeweler for them.

Made only by

Holmes & Edwards Silver Co., Bridgeport, Ct.

Working, Playing,

or in any occupation incidental to a woman's life, from childhood to motherhood, there is nothing so healthful, comfortable and graceful as

FERRIS' GOOD SENSE Corset Waists.

Sold by all Leading Retailers.

Worn by over a million mothers, misses and children. Clamp buckle at hip for hose supporters. Tape-fastened buttons. Cord-edge button holes. Various shapes—long, short or medium.

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\$1.50 will now buy a reliable AMERICAN WATCH in strong GOLD PLATED Dust Proof Case. Will not vary a minute in 30 days; is as durable as any watch made. FULLY GUARANTEED. (Publishers of this paper will tell you we are reliable.)

Patent Escapement and Regulator, Lovers' Pattern, 240 beats to minute; No key required to wind; net weight 4 oz.; case like cut; Postpaid for \$1.50, 3 for \$4.00, 12 for \$15.00, by express. Mention paper and we will include handsome gold plated CHAIN and CLASP. AGENTS & Jewelers and for TERMS Catalogue of 1000 new articles FREE.

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The Only Dust

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GOLD DUST.

For cleaning and washing, nothing saves her so much labor, time and money as

GOLD DUST WASHING POWDER

A 4 Pound Package for 25 Cents at any Grocers.

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USE "DURKEE'S SALAD DRESSING"

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

PROFESSOR FISHER'S ARTICLE.

The *Central Congregationalist*, published at Cleveland, and the *Northwestern Congregationalist*, published at Minneapolis, devote considerable space in their last issues to summaries of Professor Fisher's article published by us March 23. Both of them indorse it highly and as they are representative Western organs of our denomination their utterances are all the more noteworthy.

The *Central* says:

"In indicating what the proper work of the committee is in the case Professor Fisher says what the *Central Congregationalist* has said over and over again. Any one would think from the emphasis that is placed on certain details of theological doctrine that all sorts of heretics, infidels and atheists were pressing forward like politicians at the beginning of an administration for appointment under the American Board, when in reality the applicants are comparatively few, and they men and women who are serious and earnest and conscientious, not seeking to evade proper conditions and requirements, and concerning whom the chief question is not that of 'ideal orthodoxy,' but mental balance, sound judgment, tact and adaptability."

The *Northwestern* says:

"The article on The Dissension in the American Board, by Prof. George P. Fisher of Yale, in the last issue of the (Boston) *Congregationalist*, is, perhaps, aside from the letters of President Storrs, the most noteworthy contribution which has yet been made to the discussion of this subject. The well-known ability of Professor Fisher, his eminence as our leading writer on church history, the universal esteem in which he is held as a man of excellent spirit and sound judgment, together with his conservative position in theology, will secure general attention and favorable consideration for what he has to say."

After rehearsing the chief points of the article, it quotes the concluding paragraph advising a change in the *personnel* of the administration and adds, "So say we."

BOSTON MINISTERS' MEETING.

A goodly number of ministers assembled in Pilgrim Hall last Monday morning to listen to an address on missionary work in the Rocky Mountains, given by Prof. F. D. Kelsey of Oberlin College, formerly a pastor in Helena, Mont. The business of the day, which consisted in the annual election of officers, was quickly dispatched, Rev. Charles Olmstead being elected as moderator and Rev. F. W. Merriek as scribe, and an executive committee composed of Rev. E. T. Pitts, Rev. E. N. Hardy and Rev. C. R. Brown.

Professor Kelsey then spoke in a breezy, entertaining manner of the size, climate, soil, industries and general geography of the State of Montana, illustrating his words by referring to a good-sized map on the blackboard. This State, with its 30,000,000 acres of farm lands, 38,000,000 of grazing, and 26,000,000 of mining lands, its 800 miles of Pacific Railroad, as well as the Manitoba line in the north, was the domain to which he went as a trembling missionary eight years ago.

Professor Kelsey then mentioned some of the problems which confront a missionary in the West, chief among them being the spirit of mammon, the state of society made up of Chinese, Bohemians,

Russians, Italians and various other nationalities which form a seething mass of humanity. There is also the discouragement of open vice, often unchecked by law and more perplexing than all the immense costliness of home missionary work. There is but one self-supporting Congregational church in Montana, that in which he had preached in Helena, but the one in Livingstone will very soon be independent. A motion was made to extend the time allotted to the speaker and he closed with an appeal to the young ministers in behalf of the needy Western churches.

The true strength of every human soul is to be dependent on as many nobler as it can discern and to be depended upon by as many inferior as it can reach.—*Ruskin*.

We should remember that nothing is more natural for people whose education has been neglected than to spell evolution with an initial "r."—*J. R. Lowell*.

Shepard, Norwell & Co. SILKS.

Something Unusual.

We have secured from the
Importer

10,000 Yards OF Plaid Taffeta SILKS,

regular \$1.50 quality. These goods are perfect in every way, with the exception of the finish, which is not according to our order. On that account we shall sell the entire lot at

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This bargain was never
equaled in this city.

SHEPARD, NORWELL & CO.
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R. H. Stearns & Co.

DRESS GOODS

DEPARTMENT.

An Assorted Lot of Fancy Weaves in Plain Colors. Fine Wool Dress Goods. The Lot includes Diagonals, Armures, Crepons, Camel's Hair Twills, Etc.

All Stylish and Desirable Goods, worth from \$1.50 to \$2.00, and Marked Down because we have only one or two Dress Lengths of a kind.

OUR PRICE **98c.** PER YARD.

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SUPERIOR CLOTHING FOR BOYS.

Made in our own clean workshops, by well paid labor.

Our Spring garments are now ready, and we call special attention to the style and fabrics in overcoats, reefer, long and short trousers suits, and novelties in suits for little boys.

All short trousers of our make have our patent elastic curved waistband, which gives a better fit to the trousers, and by reducing the strain on the waist buttons prevents them from being pulled off.

We have a desirable line of furnishing goods for boys—shirts, shirt waists, collars, gloves, ties, etc.

Measure card and samples sent upon application.

Macullar, Parker & Company,
Boston, Mass. Providence, R.I.

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Send your address to The Harvey Land Association. The Rookery, Chicago; mention this Paper and you will

receive the Unique—Interesting—Illustrated History FREE.

The story of the most successful manufacturing town in America.

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Send 5c. for postage, deduct it when ordering. Goods all guaranteed to
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Good Papers, - 2, 3, 4c. per Roll.
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We guarantee to please you or refund postage.

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FREE \$2.75 buys a \$9 White Road Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and finely finished. Holding but the best material used and warranted for 5 YEARS. We have been in the manufacturing business many years, and are reliable and responsible; make and sell nothing but what we can guarantee as represented, quote lowest factory prices. Write to-day for our large free catalogue, which is one of the most complete ever published.
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\$5 to \$15 per day, at home, selling LIGHTNING PLATER and plating jewelry, watches, tableware, etc. Plater the finest of jewelry good as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents \$5. Write for circulars. H. E. DELNO & Co., Columbus, O.

GLEANINGS FROM OUR MAIL BAG.

A LAWYER'S OPINION OF MINISTERS.

A New York lawyer who read our broadside of March 9, on Pastorless Churches and Churchless Pastors, is moved to express himself as follows. He is a member of a family very prominent in Christian work, but we should say he must have had a somewhat unfortunate and exceptional experience in his contact with ministers. While we disclaim agreement with all his utterances, we publish them in the interest of whatever light they may throw on the situation:

The average graduate of a theological seminary, when he mounts the pulpit to preach the Word, knows little of the pressure that comes upon business men. His sermon is like a Commencement oration, and a large majority of the clergymen throughout their career speak nothing but Commencement orations, which produce little impression on business men and almost none on the laboring men as a class. It is unwise to put a young man in charge of a church while under the age of thirty. Between twenty-five and thirty come five years in which, with mental powers thoroughly trained, one can mingle among his fellows and study mankind to advantage. Every one preparing for the ministry should spend some time—two or three years at least—in a law office, a business house or on the staff of a newspaper in order to come in contact with the largest number of active men.

A clergyman should know enough of medicine to appreciate the ills to which the flesh is heir and have an intelligent compassion for the afflicted. Ministers do not always appreciate the obligations between man and man. The extent to which this is a scandal in the sight of business men shows judgment a little too harsh, but it has some foundation and as a partial remedy the law of contracts should be included in the course of study. Ministers, above all men, should know the difference between fact and inference, and yet probably a larger proportion of what they say is without sufficient basis in fact than of the words of any other class of educated men. In the present condition of society a clergyman cannot hope to impress working men until he understands the agitation over the relations of capital to labor. He must know the ideas that prevail among working men, their present current of thought and the counter propositions maintained by employers. The theories of Henry George and men like him, together with the writings in reply, should be carefully read by clergymen who have or want working men among their hearers. They must know enough about practical affairs to show wherein the principles of right and wrong in dealings between man and man can be applied in the solution of the present difficulties. It would be wise to have among the lectures delivered to students while in the seminary some by business men on the relations of the pulpit to business and the way in which spiritual truths ought to be taught in order to reach business men.

One source of harm has been the money which is set apart to assist "deserving young men" studying for the ministry. Whether a man is deserving or not we learn at the end of his course rather than at the beginning. The effect has been to crowd into the ministry young men lazy and lacking in enterprise. It turns away capable and independent young men. These funds ought to be abolished.

The salaries of ministers are grossly inadequate and it is a disgrace to the church that men holding such responsible positions should be paid so little, but it is inevitable in the present condition of the ministry itself. If the ministers were so trained as to make them practically effective they would command the respect and co-operation of business men and before long the scale of salaries would be nearly double what it is today. The condition to which the writers in your issue of March 9 call attention is to be accounted for on the simple business principle that they are not the kind of ministers the churches want. They do not bring spiritual truths home to business men. I am not in this way attacking the clergy. The church at large is to blame, and more particularly the business men in it. They should have rebelled long ago against the established method of training men for the pulpit, but things have been allowed to go on until today we have a generation of inefficient clergymen, whom the church has allowed to be improperly educated and whom it is in honor bound to support. We ought to start afresh with the present generation of theological students, compelling them to work their way as other young men do.

TRIANGLE.

THE TRUTH OF IT.

Is There Any Limit To Human Endurance?

A Revelation Which Will Astonish Most People.

And Yet It Is in Reality of Every Day Occurrence.

The following communication is from one of our correspondents, Mrs. Carrie E. Martin, a lady well known and highly respected and who occupies a position of the highest social distinction in West Leyden, Mass. Her experience is of such a nature and its importance to many is so great and far-reaching that we give it to our readers in her own words.

"Last summer I was all run down, had chills, no appetite, very little sleep nights and none days, faint spells, trembling feelings and was so weak I could hardly walk around the room. I continued to run down in health and strength until I feared utter nervous prostration with its untold miseries.

"I sent for our town physician and he came a good many times. I soon had to give up work entirely, still his medicines did me no good. I tried to ride out one morning, but went only a few rods and had to come home. My husband then went to church, leaving me with the hired help and my children. Such a terrible day as I spent tongue cannot describe. I could scarcely get from the couch to a chair.

"When my husband came in from church I told him I was worse and that I would die if I did not get help soon; that I would not take any more of the doctor's medicine but try Dr. Greene's Nervura blood and nerve remedy, if he thought best.

"He advised me to try it and went immediately and got a bottle, which I began to take; up to this time we knew nothing of its value except as we had seen it advertised.



MRS. CARRIE E. MARTIN.

"In the course of two days our family physician came in and, saying that he found me about the same, finally told me that he had concluded to ask for counsel. He informed me that I might choose any doctor I preferred to meet him in consultation.

"I said to him, 'Then you consider me pretty badly off?'

"He answered, 'I certainly do, and shall not prescribe for you again until some other doctor sees you, as I do not know what to give you next.'

"I then said to him, 'Perhaps you will be offended, but I have not taken any of your medicine for two days but am taking Dr. Greene's Nervura blood and nerve remedy.'

"He answered, 'I am not offended; if it will help you I shall be very glad. You may

continue its use a week and if no better then we will have counsel.'

"But at the end of a week I was better. In two weeks I was a good deal better, no chills, no faint feelings, I could eat some and sleep quite well. In three weeks I was around and about the house. In four weeks my hired girl left me and I went to doing my housework alone, and have since continued to do so, with seven in the family.

"Since that time our family physician has advised its use from time to time, saying that it would keep up my strength better. He has advised others to take it, telling them of the good it did me, and today I have reason, yes great reason, to thank God for my recovery, and through the use of Dr. Greene's Nervura blood and nerve remedy. I am only too glad to testify to its merits. God bless Dr. Greene and his wonderful medicine."

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BIOGRAPHICAL.

REV. S. RUSSELL BUTLER.

A quiet, beautiful and useful life ended when this good man died, March 25, at Clifton Springs, N. Y. Mr. Butler was the son of J. H. Butler, the well-known school-book publisher of Northampton and Philadelphia, and was born in the former place, July 21, 1837. He graduated from Williams College in 1858. He studied theology at Andover and Union Seminaries, his course being much interrupted by ill health. In the summer of 1860 he joined Professor Chadbourne's Greenland expedition, but remained with a party headed by Prof. A. S. Packard and William W. Chapin, afterwards missionary to India, at Caribou Island, Labrador, where a mission had been recently established by the Canada Foreign Missionary Society. In a subsequent summer visit there he volunteered to spend the winter in place of the missionary whose health had failed. This led to a long period of most faithful and self-denying service on that coast. Coming home in 1870 he was a home missionary in Minnesota and in Maine, but in 1873 again volunteered to take charge of the mission work in Labrador, where he continued until in 1880 he was compelled by failing health to lay it down. He has been for several years the devoted pastor of the Mill River church in New Marlboro in Berkshire County, going to the Clifton Springs Sanatorium a few weeks ago with the hope of regaining strength.

Mr. Butler was a man of choice gifts, natural and acquired. He was a fine botanist, skilled in music and had an exquisite taste in drawing and painting. His convictions of truth and duty were very strong and heroically followed at any sacrifice. Always in delicate health he exchanged a home of affluence for many years of hardship among the seamen and shoremen of Labrador. Many scattered families on that wild coast will hear with sadness next summer of his death, and his earnest faith and gentle life will be a helpful inspiration to all who knew him. He believed in Christ with all his heart; he loved Christ and kept His commandments. He was buried from his home in Northampton and fifty rests in the ancient cemetery, not far from the cenotaph of Jonathan Edwards and the grave of David Brainerd.

C. C. C.

REV. BRAINERD B. CUTLER.

Mr. Cutler was born in Greensboro, Vt., March 4, 1803. He was licensed in 1835, and preached in Essex, Jericho, Cambridge, St. Albans, Vt., and Lawrenceville, N. Y., where his pastorate continued for seventeen years and where he was instrumental in establishing the St. Lawrence County Association and Lawrenceville Academy. In 1867 he went to Heath, Mass., and from there to Wendell. He resigned in 1876 because of growing infirmities. In 1881 he took up his residence in Heath, where he lived till within a few months of his death, on March 16. The last months were spent with his son-in-law, Rev. G. L. Dickinson in Whately. Mr. Cutler possessed a disciplined mind, strong convictions and sound judgment. In his day he bore an active part in the anti-slavery agitation. To his death he was interested in all moral reform, and especially in the unity of churches of different denominations.

REV. JOHN EDWIN WHEELER.

Mr. Wheeler, who died in Cambridgeport March 18, at the age of fifty-nine, was born at Amherst, N. H., Sept. 9, 1833, graduated at Amherst College 1857 and at the Theological Institute of Connecticut 1862. He was ordained pastor at Gardner, Mass., Aug. 24, 1869, was acting pastor of Plymouth Church, St. Louis, Mo., 1875-77 and at various times held pastorates at Moro, Ill. (Presbyterian), Webster City, Io., and Southboro, Mass. Since 1884 he had been without charge.

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WHAT MEN SAY.

— The politics of the future must be the politics of the poor.—*Lord Rosebery.*

— A half-truth believed in is more potent than a truth half believed.—*William J. Tucker.*

— A man might as well boast of not washing himself as of not voting.—*Senator Joseph R. Hawley.*

— The solution of the labor problem can only come through compulsory education.—*J. B. Cogswell, President United Carpenters' Council.*

— I fear it is the pulpit zealot, who tries to persuade where he cannot convince, that empties the church with his sermons.—*Count Von Moltke.*

— No one can appreciate the strain of the past four years. I haven't been sick an hour during that time, but I am fully aware that I now need rest—a good rest—and I mean to have it. I am going home to Indianapolis unencumbered by engagements of any kind. I will put my home in order and then have several months at least of rest. I have not made any promises, and will not promise to be in any given place or do any certain act during this period.—*Benjamin Harrison.*

— There are two kinds of atheism—what we may by comparison call a nobler and more generous and a baser and meaner. The nobler says, "There is no God"; the meaner says, "There is a God, but man can have access to Him only through instruments which are in my hands and can be used only by me and mine. We are the covenanted channel through which His grace reaches men; apart from us His mercies are irregular, uncovenanted, very extraordinary in their action, still more extraordinary in their results."—*Principal A. M. Fairbairn.*

YOUNG MEN FOR ACTION.

An editorial writer in the *Sunday School Times* has collated these interesting instances of success in early life and draws a valuable lesson therefrom:

Newton made his greatest discovery in the realm of natural forces before he was twenty-five. Bacon had conceived his dislike for the philosophy of Aristotle and had started out on his own philosophical lines of thought while not yet twenty. Watt had the principles of the steam engine clearly in mind before he was thirty, after years of thinking in that direction. Dante and Shakespeare and Milton and Goethe gave evidence of their poetic genius while yet young, and their greatest works bore evidence of the inspirations of their youth and early manhood. Raphael died at thirty-seven, having long been the world's greatest painter. Mozart was not thirty-seven when he died, as great among the greatest musicians. Michael Angelo was only twenty-three when he executed his "Pietà,"—a work that indicated his completest knowledge of design and anatomy and his fullest power of expression in sculpture. Luther proclaimed his position in conflict with the current theology of the Church of Rome when he was twenty-nine, and Calvin was only twenty-seven when he published his Institutes of the Christian Religion, which is still looked to by so many wise and venerable men as an authoritative statement of doctrines that ought to be believed by all.

Young men have reason to recognize their privileges and responsibilities as young men, and to bear in mind, also, that their youth is not in itself a sufficient fitting and furnishing for a life work. Being young, it is possible for them to do more than can be done by those who are older; but this possibility can be realized only through their consecration and devotedness and persistent study and toil, in a sense of personal dependence on Him who alone can give success to the best endeavors of the best workers.

THE POINT OF VIEW.—We need to get away from America at times to see how far we are from comfort. The Frenchman is responsible for many ingenious and clever combinations in furniture, and our readers should not overlook the advertisement headed "A French Idea" of Paine's Furniture Company, 48 Canal Street, in another column.



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